A U M

The real substance of the concealed Sun is a nucleus of mother substance. It is the heart and matrix of all the living and existing Forces in our Solar Universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the atoms in their functional duties, and the focus within which they again meet in their seventh essence every eleventh year.—*Secret Doctrine, Vol. I.*

THEOSOPHY

Vol. V SEPTEMBER, 1917 No. 11

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THE HANDWRITING ON THE WALL

THE sole value of the past for any human being is in the application of its lessons to the present, and the index they afford for the future. Theosophists are, of all men, most responsible for their actions and their opportunities, for, if their philosophy is true, they have had placed in their hands an exposition of the highest knowledge, for the benefit of the world of men. Upon the right understanding and use of that knowledge depends the right progress of the race as a whole, and heavy will be the karma of every Theosophist who by the crimes of commission or omission causes or permits the trust placed in his hands to become obscured or corrupted.

It was H. P. Blavatsky who delivered the message of Masters to the body of students known as the Theosophical Society. By her, the existence of Masters was made known, and also the means by which those great beings could be reached; the duty of every one who aspired to become a Theosophist in fact was clearly laid down; her last message contained the ringing words, "Be Theosophists; work for Theosophy; Theosophy first and Theosophy last"; so that there can be no doubt whatever as to the purpose of her mission.

That great purpose was left to the then existing Theosophical society, a body of students, with branches in every part of the civilized world. Among those students were some who by reason of their karmic opportunity had gained prominence in the work of promulgating the message left by the Teacher. While the latter lived, all went well, and the Society was one throughout the world, but a very short time after the Teacher had left us, ambition and a desire to lead, dressing itself up in the peacock feathers of altruism, took a course which led to the disruption of the Society, from which followed other "splits"; and the course of the various divi-

sions became that of following persons, each of these divisions claiming to be the real Theosophical Society—the stress in each case being the "Society", not Theosophy itself: a fatal error, and one which is still persisted in by the self-acclaimed "leaders" of the various bodies. The outcome of this exhibition of personality is that confusion exists in the minds of men in general as to what Theosophy is, a confusion which is being constantly increased by conflicting proclamations by the various would-be "leaders", each trumpeting his own greatness in the sacred name of Theosophy.

Among all the various societies formed supposedly to study and apply the body of knowledge called Theosophy by its Messenger there is one which stands pre-eminent in its obscuration of the truths delivered to the world; its leader has departed far, far away from the lines laid down, and has led and continues to lead the unfortunate members in directions that will leave them stranded upon some sand-bank of thought, and wreck their opportunities for this incarnation. Among many divergencies, consider the following: *Co-Masonry, The Brotherhood of the Mystic Star,* and the culmination—*The Old Catholic Church.* Let the reader consider the following taken from one of the above mentioned society's publications and determine for himself the depths into which the name of Theosophy has been dragged, and the consequent crime against humanity which is being so complacently committed:

"OLD CATHOLIC CHURCH"

"It has been decided to have a Service at the Star Shop every Monday morning at 11:30, commencing Monday, May 7th. The Service will be conducted by the Rev. Reginal Farrer, *who will say Mass according to the old Catholic Ritual.*

Many of our members feel that this Service is the best form that we can provide for the Great Ones to fill with Their Force, and that it makes a very strong link between the invisible worlds and the visible, because Force from the highest Planes is brought down into the physical, and in that way a channel is made for the World Teacher to pour out His blessing on the world through the Order of the Star in the East and through ourselves.

We in this way have a link between the Christian Church and the Star in the East which it is hoped will prove helpful to many of our members, who are not in the habit of going to church, but feel the need of the divine help and comfort which the act of taking part in this service provides."

As long as theosophical students will follow persons and neglect the study and application of the store of knowledge left by H. P. B., these things will go on to the final destruction of the hopes of that "great sacrifice", whose latest words were,

"DO NOT LET MY LAST INCARNATION BE A FAILURE."

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"SPIRITS" OF VARIOUS KINDS*

By H. P. Blavatsky.

YEARS have been devoted by the writer to the study of those invisible beings——conscious, semi-conscious, and entirely senseless—called by a number of names in every country under the sun, and known under the generic name of "spirits." The nomenclature applied to these denizens of spheres, good or bad, in the Roman Catholic Church alone, is endless. The Greek Kyriology of their symbolic names is a study. Open any account of creation in the first Purâna that comes to hand, and see the variety of appellations bestowed upon these divine and semi-divine creatures—the product of the two kinds of creation (Mahattattva and Bhûta—the primary and the secondary), all evolved from the body of Brahmâ. The Urdhvasrota[1] alone, of the third creation, embrace a variety of beings with characteristics and idiosyncrasies sufficient for a life-study.

The same is true of the Egyptian, Chaldean, Greek, Phœnician, or any other account. The hosts of these creatures are numberless. The old Pagans, however, and especially the Neo-Platonists of Alexandria, knew what they believed, and discriminated between the orders. None regarded them from such a sectarian standpoint as do the Christian Churches. They dealt with them far more wisely, on the contrary, as they made a better and a greater discrimination between the natures of these beings than did the Fathers of the Church, according to whose policy all the angels that were not recognized as the attendants upon the Jewish Jehovah were pronounced devils.

We find the effects of this belief, afterwards erected into a dogma, asserting themselves now in the Karma of the many millions of Spiritualists brought up and bred in the respective beliefs of their Churches. Though a Spiritualist may have divorced himself for many years from theological and clerical beliefs, though he be a liberal or an illiberal Christian, a deist or an atheist, having very wisely rejected belief in devils, and being too reasonable to regard his visitors as pure angels, he has taken up what he thinks a reasonable mean. He will acknowledge no other spirits than those of the dead.

This is his Karma, but it is also that of the Churches collectively. In the latter such a stubborn fanaticism or a *parti pris* is only natural: it is their policy. In the free Spiritualist it is surely irrational. There cannot be two opinions upon this subject. It is not a question of either belief in or rejection of the existence

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* This article first appeared in *Lucifer* for June, 1896.

[1] Urdhvasrota, the Gods so called because the bare sight of aliment stands to them in place of eating, "for there is satisfaction from the mere beholding of ambrosia," says a commentator on the *Vishnu Purana*.

of any "spirits." If a man is a sceptic, an unbeliever, we have nothing to say. But when once he believes in the "spirits of the dead" the question changes. Where is that man or woman who, free from prejudice and preconceptions, can believe that in an infinite universe of life and being—let us say even in our solar system alone—in all this boundless space in which the Spiritualist locates his "Summer-Land," there are only two orders of conscious beings: men and their spirits; embodied mortals and disembodied immortals?

The future has in store for humanity strange surprises, and Theosophy—or rather its adherents—will be vindicated fully in no very distant ages. It is no use to re-argue a question that has been so fully discussed in *Isis Unveiled,* and that has brought only opprobrium, enmity, and persecution on the writer. Therefore we will not go out of our way to say much more. The elementals and the elementaries of the Kabalists and Theosophists have been sufficiently ridiculed, but, sadly enough, far too insufficiently dreaded. Nevertheless, from Porphyry and Jamblichus down to the demonologists of the past centuries fact after fact has been given and proofs heaped upon proofs, but with as little effect as might be expected from the fairy tales told to Mr. Huxley in his nursery.

A queer book, that of the old Comte de Gabalis, immortalized by the Abbé de Villars, has been translated and published. Those who are humorously inclined are advised to read it and ponder over it. This advice is offered with the object of drawing a parallel. The writer read it several years ago and has now read it again with more attention than formerly. Her humble opinion as regards the work is that one may search for months and never find the line of demarcation between the "spirits" of the séance-room and the sylphs and undines of the French satire. There is a sinister ring in the merry quips and jests of its writer who, while pointing the finger of ridicule at that in which he believed, had probably a presentiment of his own speedy Karma in the shape of assassination.* The way he introduces the Comte de Gabalis is worthy of imitation—by unbelievers:

"I was astonished one Remarkable Day when I saw a man come in of a most exalted mien: who, saluting me gravely, said to me in the French Tongue, but in accent of a Foreigner: 'Adore, my Son; adore the most glorious and great God of the Sages; and let not thyself be puft up with Pride, that he sends to thee one of the Children of Wisdom, to constitute thee a Fellow of their Society and make thee a partaker of the wonders of his Omnipotency.'"†

* The work was published in Paris in 1670, and in 1675 the author was cruelly murdered on his way to Lyons from Languedoc, his native country.

† *Sub-Mundanes, or the Elementaries of the Cabala*: "being the history of spirits; reprinted from the text of the Abbé de Villars, Physio-Astro-Mystic, wherein it is asserted that there are in existence on earth rational creatures besides man." (Robert H. Fryar, Bath, 1886.) P. 19.

There is only one answer to those who, taking advantage of such works, laugh at Occultism. "Servitissimo" gives it himself in his own chaffing way in his introductory "Letter to my Lord," in the above-named work.

"I would have persuaded him" (the author) "to have changed the whole Frame of his work," he writes: "for this Drolling way of carrying it thus on does not to me seem proper to his Subject. These mysteries of the *Cabal* are serious Matters which many of my Friends do seriously study. . . . . the which are certainly most dangerous to jest with." [*Verbum satis est sapienti.*]

They are "dangerous," most undeniably. But since history began to record thoughts and facts, one-half of humanity has ever been sneering at the other half and ridiculing its most cherished beliefs. This, however, cannot change a fact into a fiction, nor can it destroy the sylphs, undines and gnomes, if there are any in Nature. For in league with salamanders the latter are more likely to destroy the unbelievers and damage insurance companies, notwithstanding that these believe still less in revengeful salamanders than in fires produced by accident and chance.

Theosophists believe in spirits no less than do Spiritualists, but to them they are dissimilar in their variety as are the feathered tribes of the air. There are bloodthirsty hawks and vampire-bats among these, as there are doves and nightingales. They believe in angels, for many have seen them:

> . . . . By the sick one's pillow,
> Whose was the soft tone and the soundless tread?
> Where smitten hearts were drooping like the willow,
> They stood between the living and the dead.

But these were not the three-fold materializations of the modern medium. And if our doctrines were all torn to pieces by the "drolleries" of a de Villars that would not and could not interfere with the claim of the Occultists that their teachings are historical and scientific facts, whatever the garb in which they are presented to the profane. Since the first kings began reigning "by the grace of God," countless buffoons appointed to amuse majesties and highnesses have passed away; and most of these graceless individuals had more wisdom at the bottom of their humps and at their finger's ends than all their royal masters put together had in their brainless pates. They alone had the inestimable privilege of speaking truths at the courts, and truths have always been laughed at.

This is a digression, but such works as that of the Comte de Gabalis have to be quietly explained and their true character shown, lest they should be made to serve as a sledge-hammer to pulverize those works which do not assume a humorous tone in speaking of mysterious, if not altogether sacred things, and which say what they have to say in direct language. And it is most posi-

tively maintained that there are more truths uttered in the witty railleries and gasconades of that satire—which is full of occult and actual facts—than most people, and Spiritualists especially, would care to learn. One single fact instanced and shown to exist now, at the present moment, among the Spiritualists, will be sufficient to prove that we are right.

It has been often said that white magic differs very little from the practices of sorcery except in its effects and results, good and bad motives being everything. The preliminary rules and conditions for entrance to Societies of Adepts are also identical in many points, both for those of the Right and the Left Path. Thus Gabalis says to the author: "The Sages will never admit you into their Society if you do not renounce from this very present a Thing which cannot stand in Competition with Wisdom. You must renounce all Carnal Commerce with women" (p. 27).

This is a *sine quâ non* with all would-be mystics—Rosicrucians or Yogis, Europeans or Asiatics;* but it is also one with the Dugpas and Jadoos of Bhûtan and India, as with the Voodoos and Nagals of New Orleans and Mexico—with an additional clause to it, however, in the statutes of the latter, and this is to have carnal commerce with male and female djinns, elementals or demons—call them by whatever names you please.†

"I am making known nothing to you but the principles of the ancient *Cabal,*" explains de Gabalis to his pupil. And he informs him that the elementals (whom he calls elementaries, the inhabitants of the four elements, namely, the sylphs, undines, salamanders and gnomes) live many ages, but that their souls are not immortal (p. 29).

"In respect of Eternity . . . . they must finally resolve into nothing. . . . Our Fathers, the philosophers," goes on the *soi-disant* Rosicrucian, "speaking to God Face to Face, complained to him of the unhappiness of these People [the Elementals], and God, whose mercy is without bounds, revealed to them that it was not impossible to find out a Remedy for this Evil. He inspired them that by the same means as a man, by the Alliance which he contracted with God, has been made Partaker of the Divinity, the Sylphs, the Gnomes, the Nymphs, and the Salamanders, by the alliance which they might contract with man, might be made partakers of Immortality. So a she-nymph, or a sylphide, becomes Immortal and capable of the Blessing to which we aspire, when they shall be so happy as to be married to a Sage; a Gnome or a

* We speak here of the well-known *ancient statutes* in the sorcery of the Asiatics and in the demonology of Europe. The witch had to renounce her husband; the wizard his marital rights over his legitimate human wife; as the Dugpa renounces to this day commerce with living women, and as the New Orleans Voodoo does when employed in the *exercise of his powers.* Every Kabalist knows this.

† The Jewish Kabalist of Poland, when bent on revenge, calls the female spirit of Nergal to his help and to infuse into him power; the Mussulman sorcerer calls a female djini; a Russian Kaldoon a deceased witch (vedyma); the Chinese malefactor has a female houen in his house at his command; the above intercourse is said to give magic powers and a supernal force.

Sylph ceases to be mortal from the moment that he Espouses one of our Daughters." (pp. 31, 32).

Having explained that this intercourse has led to the error in former ages of attributing the fall of the angels to their love of the women on earth (the gandharvas of the Hindus, if you please), when in fact it was simply "The desire which all these Elementary Inhabitants have of Allying themselves to Men, as the only means to attain to the Immortality which they have not," the "sage" closes as follows: "No, no! our Sages have never erred so as to attribute the Fall of the first Angels to their Love of Women, no more than they have put Men under the Power of the Devil. . . . . There was nothing criminal in all that. They were Sylphs which endeavoured to become Immortal. Their innocent pursuits, far enough from being able to scandalize the Philosophers, have appeared so just to us that we are all resolved by common consent utterly to Renounce Women and entirely to give ourselves to Immortalizing of the Nymphs and Sylphs" (p. 33.)

So with certain mediums, especially those of America, who boast of spiritual husbands and wives. We know personally several Spiritualists, men and women (and it is not those of Holland who will deny the fact) who escaped lunacy and death only by becoming Theosophists, and, by following our advice, got finally rid of their spiritual consorts of both sexes.

Shall we be told again that this is a calumny and an invention? Then let those outsiders who are inclined to see nought but a holy, or at any rate an innocent pastime in the nightly and daily intercourse with the so-called "spirits of the dead" watch some of the developments of Spiritualism in the United States. Let those who ridicule the beliefs of both Spiritualists and Theosophists—laughing at the warnings and explanations of the latter—let them, we say, explain, after analyzing the matter dispassionately, the mystery and the *rationale* of such facts as the existence in the minds of certain mediums and sensitives of the conviction of their actual marriage with male and female spirits. Explanations of lunacy and hallucination will never do when placed face to face with the undeniable facts of spirit-materializations. If there are "spirits" capable of drinking tea and wine, of eating apples and cakes, of kissing and touching the visitors at séance-rooms—all of which facts have been proved as well as the existence of these visitors themselves—why should not those same spirits perform matrimonial duties as well?

But who are these spirits, and what is their nature? Shall we be told that the spirits of Mme. de Sévigné or of Delphine, two celebrated French authoresses, one of whom we abstain from naming out of regard to her surviving relatives, were the actual "spirits" of those two deceased ladies? That the latter felt a "spiritual affinity" for an idiotic, old and slovenly Canadian medium, and thus become "his happy wife," as he boasts publicly,

the result of the union being a number of "spiritual" children? And who is this astral husband of a well-known lady medium whom the writer knows personally? Let the reader get every information he can about this last development of "spiritual" intercourse.* Let him think seriously over this, and then read the Comte de Gabalis' work, especially the Appendix to it; and then he perchance will be better able to appreciate the full gravity of the supposed chaff in the work in question, and to understand the value of the raillery in it. He will then see clearly the ghastly connection there is between the fauns, satyrs, and incubi of St. Hieronymus, the sylphs and nymphs of the Comte de Gabalis, the "elementaries" of the Kabalists, and all these poetical, spiritual "Lillies" of the "Harris Community," the astral "Napoleons" and the other departed Don Juans from the "Summer-Land," the "spiritual affinities from beyond the grave" of the modern world of mediums.

But all this still leaves open the question, Who are the spirits? For "where doctors disagree" there must be room for doubt. And besides such ominous facts as that spirits are divided in their views upon reincarnation, just as Spiritualists and Spiritists are, "Every man is not a proper champion for the truth nor fit to take up the gauntlet in the cause of verity," says Sir T. Browne. An eminent man of science, Mr. W. Crookes, gave once a very wise definition of Truth, by showing how necessary it is to draw a distinction between truth and accuracy. A person may be very truthful, he observed—that is to say, may be filled with the desire both to receive truth and to teach it, but unless that person have great natural powers of observation or have been trained by scientific study of some kind to observe, note, compare, and report accurately and in detail, he will not be able to give a trustworthy, accurate, and therefore true account of his experiences. His intentions may be honest, but if he have a spark of enthusiasm he will be always apt to proceed to generalizations which may be both false and dangerous. In short, as another eminent man of science, Sir John Herschell puts it: "The grand—and indeed the only character—of truth is its capability of enduring the test of universal experience and coming unchanged out of every possible form of fair discussion."

Now the question is not what either Spiritualists or Theosophists think personally of the nature of spirits and their degree of truthfulness; but what the "universal experience," demanded by Sir John Herschell, says. Spiritualism is a philosophy (if it be

* The answer given (p. 133) by an alleged devil to St. Anthony, respecting the corporeity of the incubi and succubæ would do as well now, perhaps: "The blessed St. Anthony" having inquired who he was, the little dwarf of the woods answered: "I am a mortal and one of the inhabitants of the Wilderness whom the gentile world under its varied delusions worships under the names Fauns, Satyrs, and Incubi," or "spirits of the dead," might have added this elemental, the vehicle of some elementary. This is a narrative of St. Hieronymus, who fully believed in it; and so do we, with certain amendments.

one at all, which so far we deny) of but yesterday; Occultism and the philosophy of the East, whether true absolutely or relatively, are teachings coming to us from an immense antiquity. And since both in the writings and traditions of the East, and in the numberless fragments and manuscripts left to us by the neo-platonic Theosophists, and so on *ad infinitum,* we find the same identical testimony as to the extremely various and often dangerous nature of all these genii, demons, "gods," lares and "elementaries," now all confused into one heap under the name of "spirits," we cannot fail to recognize herein something "enduring the test of universal experience" and "coming unchanged out of every possible form" of observation and discussion.

Theosophists give only the product of an experience hoary with age; Spiritualists hold to their own views born some forty years ago, and based on their unflinching enthusiasm and emotionalism. But let any impartial, fair-minded witness to the doings of the "spirits" in America, one that is neither a Theosophist nor a Spiritualist, be asked: "What may be the difference between the vampire-bride from whom Apollonius of Tyana is said to have delivered a young friend of his, whom the nightly succuba was slowly killing, and the spirit-wives and husbands of our own day." Surely none, would be the correct answer. Those who do not shudder at this hideous revival of mediæval demonology and witchcraft may, at any rate, understand the reason why of all the numerous enemies of Theosophy none are so bitter and so implacable as some of the Spiritualists of the Protestant and of the Spiritists of Roman Catholic countries.

"Monstrum horrendum informe cui lumen ademptum" is the fittest epithet to be applied to most of the "Lillies" and "Joes" of the "Spirit-World." But we do not mean at all—following in this the example of one-sided Spiritualists who are determined to believe in no other "spirits" than those of the "dear departed" ones—to maintain that, save nature-spirits or elementals, shells, and "gods" and genii, there are no spirits from the invisible realms, or no really holy and grand spirits, who communicate with mortals. For that is not so. What the Occultists and Kabbalists have said all along and what the Theosophists now repeat, is that holy Spirits will not visit promiscuous séance-rooms, nor will they intermarry with living men and women.

Belief in the existence of the invisible—but too often present—visitants from better and worse worlds than our own is too deeply rooted in men's hearts to be torn out easily by the cold hand of either materialism or science. Charges of superstition, coupled with ridicule, have at best but served to breed additional hypocrisy and social cant among the better classes. For there are few men, if any, at the bottom of whose souls belief in superhuman and supersensuous creatures does not lie latent, to awaken into existence at the first opportunity. No need to repeat the long string of names of eminent

and scientific converts to the phenomena of Spiritualism and to the creed itself, since for many years the catalogue has been published weekly by some spiritualistic papers. Many are the men of science who, having abandoned with their nursery-pinafores belief in kings of elves and in fairy queens, and who would blush at being accused of believing in witchcraft, have fallen victims to the wiles of "Joes," "Daisies," and other spooks and "controls."

And once they have crossed the Rubicon they fear ridicule no longer. These scientists defend as desperately the reality of materialized and other spirits as if this were a mathematical law. Those soul-aspirations that seem innate in human nature and that slumber only to awaken to intensified activity: those yearnings to cross the boundary of matter that make many a hardened sceptic turn into a rabid believer at the first appearance of that which to him is undeniable proof—all these complex psychological phenomena of human temperament—have our modern physiologists found a key to them? Will the verdict be ever *"non compos mentis,"* or "victim to fraud and psychology"? When we say with regard to unbelievers that they are "a handful," the statement is no under-valuation, for it is not those who shout the loudest against "degrading superstitions," "the occult craze," and so on, who are the strongest in their scepticism. At the first opportunity they will be foremost among those who fall and surrender. And when one counts seriously the ever increasing millions of the Spiritualists, Occultists, and Mystics in Europe and America, one may well refuse to lament with Carrington over the "departure of the fairies." They are gone, says the poet:

> . . . . They are flown—
> Beautiful fictions of our fathers, woven
> In superstition's web when time was young,
> And fondly loved and cherished—they are flown
> Before the wand of Science!

We maintain that they have done nothing of the kind, and that on the contrary, it is these "fairies"—the beautiful far more than the hideous—who are seriously threatening under their new masks and names to disarm Science and break its "wand."

Belief in "spirits"—legitimate because resting on the authority of experiment and observation—vindicates at the same time another belief, also regarded as a superstition, namely polytheism. The latter is based upon a fact in Nature: spirits mistaken for Gods have been seen in every age by men: hence belief in many and various Gods. Monotheism, on the other hand, rests upon a pure abstraction. Who ever saw God?—that God we mean, the Infinite and the Omnipotent, the one about whom monotheists talk so much? Polytheism—when once man claims the right of divine interference on his behalf—is logical and consistent with the philosophies of the East, all of which—whether pantheistic or deistic—proclaim the One

to be an infinite abstraction, an absolute Something, which utterly transcends the conception of the finite. Surely such a creed is more philosophical than the religion whose theology, proclaiming God in one place as a mysterious and an incomprehensible Being, shows him at the same time so human and so petty a God as to concern himself with the breeches of his chosen people* while neglecting to say anything definite about the immortality of their souls or their survival after death!

Thus belief in a host and hosts of spiritual Entities dwelling on various planes and higher spheres in the universe, in conscious intra-cosmic Beings, in fact, is logical and reasonable, while belief in an extra-cosmic God is an absurdity. And if Jehovah—who was so jealous about his Jews and commanded that they should have no other God save himself—was generous enough to bestow Moses upon Pharaoh as the Egyptian monarch's Deity,[1] why should not "Pagans" be allowed the choice of their own Gods? When once we believe in the existence and survival of our Egos, we may also believe in Dhyân Chohans. As Hare has it: "Man is a fixed being, made up of a spiritual and of a fleshly body; the Angels are pure spirits, herein nearer to God, only that they are created and finite in all respects, whereas God is infinite and uncreated."

And if God is the latter, then God is not a "Being," but an incorporeal Principle not to be blasphemously anthropomorphized. The Angels, or the Dhyân Chohans, are the "Living Ones"; that Principle, the "Self-Existent," the eternal, and all-pervading Cause of all causes, is only the abstract noumenon of the "River of Life," whose ever-rolling waves create angels and men alike, the former being simply "men of a superior kind," as Young thought.

The masses of mankind are thus well justified in believing in a plurality of Gods; nor is it by calling them spirits, angels, and demons that Christians are less polytheistic than are their pagan brethren. The twenty or thirty millions of the now-existing Spiritualists and Spiritists minister to their dead as jealously as the modern Chinamen and the Hindus minister to their Houen,† Bhûts, and Pisâchas; the Pagans, however, only keep them quiet from post-mortem mischief. On the other hand, we have demonstrated fully in the Proem to the *Secret Doctrine* that the worship of angels and spirits by the Roman Catholics and the Christians of the Oriental Churches, representing several hundred millions of men, women and children, who worship armies of Saints besides—is as idolatrous as any idol-worship in India and China. The only difference one can see is that the Pagans are sincere in calling their religion polythe-

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* "And thou shalt make them linen breeches to cover their nakedness, from the loins even unto the thighs they shall reach" (*Exodus* xxviii. 42). God a linen-draper and a tailor!

[1] "I have made thee a God to Pharoah." (*Exodus*, vii. i).

† The Houen in China is "the second soul, or human vitality, the principle which animates the ghost," as explained by the missionaries from China—simply the astral. The Houen, however, is as distinct from the "Ancestors" as the Bhuts are from the Pitris in India.

ism, whereas the Churches—in company with the Protestant Spiritualists, whether consciously or otherwise—put a mask on theirs by claiming for it the title of monotheistic Church.

There is a philosophy in dealing with the question of spirits in Indian "idolatry" that is conspicuously absent from the Western definitions of them. The Devas are, so to say, the embodied powers of states of matter, more refined than those with which we are familiar.‡ In the Vedas the Gods are mentioned as being eleven in number, where each one of the eleven stands as the representative of the class to which he belongs. Each of these classes again is subdivided into three, thus yielding the thirty-three classes of primary Gods, common alike to the Hindu and Buddhistic systems,* as may be seen on reference to Beale's *Catena of Chinese Buddhism.* Each one of these thirty-three, subdivided again, admits of further division almost indefinitely like the substantial monads of Leibnitz; a fact which is expressed by the number of the Gods being given by the Hindus as thirty-three crores (33× 10,000,000). The key to the esoteric significance of these Gods would enable modern physical science, and chemistry especially, to achieve a progress that they may not otherwise reach in a thousand years to come, as every God has a direct connection with, and a representative in, its bodily fabric, so to say, in invisible atoms and visible molecules—physical and chemical particles.†

Although these Gods are said to be "superior to men in some respects," it must not be concluded that the latent potencies of the human Spirit are at all inferior to those of the Devas. Their faculties are more expanded than those of ordinary man, but the conclusion of their evolution prescribes a limit to their expansion to which the human Spirit is not subjected. This fact has been symbolized in the *Mahâbhârata* by the single-handed victory of Arjuna, under the name of Nara (man), over the whole host of Devas and Devayonis (the lower Elementals). And we find reference to the same power in man in the *Bible,* for St. Paul distinctly says to his audience: "Know ye not that we shall judge angels?" (I *Cor.* v. 3.), and speaks of the astral body of man (the soma psychikon) and the spiritual body (soma pneumatikon), which "hath not flesh and bones," but has still an ethereal form. An Adept, by putting himself under a special course of training and initiation, may attain the status of a Deva, but by such a course he is debarred from further progress along the true path. (See "Elixir of Life" in *Five Years of Theosophy.*) The story of Nahusa gives a glimpse of the truth as known to the Initiates.

A description of the orders of beings called Devas—whose variety is so great that it could not be attempted here—is given in some occult treatises. There are high Devas and lower ones,

‡ See *Secret Doctrine,* Appendix ii. Book ii.: "Gods, Monads, and Atoms."
* See Chinese, Burmese, and Siamese Mythologies.
† See again "Gods, Monads, and Atoms."

higher elementals and those far below man and even the animals. But all these have been or will be men, and the former will again be reborn on higher planets and in other Manvantaras. One thing may however be mentioned. The Pitris (or our "lunar ancestors"), and the communication of mortals with them, are several times mentioned by Spiritualists as an argument that Hindus do believe in, and even worship, "spirits." This is a great mistake. It is not the Pitris individually that were ever consulted, but their stored wisdom collectively, that wisdom being shown mystically and allegorically on the bright side of the moon. A few words may perhaps serve as valuable hints to Occultists and students.

What the Brâhmanas invoke are not the "spirits" of the departed ancestors, the full significance of which name is shown in *The Secret Doctrine,* where the genesis of man is given. The most highly-developed human spirit will always declare, while leaving its tenement of clay: *"Nacha punaravarte"* ("I am not coming back"), and is thus placed beyond the reach of any living man. But to comprehend fully the nature of the "lunar ancestors" and their connection with the "moon" would necessitate the revelation of occult secrets which are not intended for public hearing. Therefore no more can be given out beyond what is said here. One of the names of the moon is "Soma" in Sanskrit, and this is also the name, as is well known, of the mystic drink of the Brâhmans, showing the connection between the two. A "soma-drinker" attains the power of placing himself in direct *rapport* with the bright side of the moon, and thus of deriving inspiration from the concentrated intellectual energy of the blessed ancestors. This concentration of energy—and the fact of the moon being a store-house of that energy—is the secret, the meaning of which must not be revealed, beyond the mere fact that it is continuously pouring upon the earth from the bright side of the orb.

This pours out in one stream (for the ignorant), but it is really of a dual nature: one giving life and wisdom, the other being lethal. He who can separate the former from the latter—as Kalahamsa separated milk from the water which was mixed with it, and thus showed great wisdom—will have his reward. The word "Pitri" does mean, no doubt, the "ancestor," but that which is invoked is the "lunar wisdom," as Manu calls it, not the "lunar ancestor." It is this wisdom that is invoked by Qu-ta-my, the Chaldean, in the *Nabathœan Agriculture,* he who wrote down "the revelation of the moon." But there is the other side to this. If most of the Brâhmanical religious ceremonies are connected with the full moon, the dark ceremonials of the sorcerers take place at the new moon and at its last quarter. For similarly, when the lost human being, or sorcerer, attains the consummation of his depraved career, all the evil inspiration comes down upon him as a dark incubus of iniquity from the "dark side of the moon"—which is a *terra incognita* to science, but is a well-explored land to the

Adept. The sorcerer, the Dugpa, who always performs his hellish rites on the day of the new moon—when the benignant influence of the Pitris is at its lowest ebb—crystallizes some of the satanic energy of his predecessors in evil, and turns it to his own vile uses; while the Brâhmana, on the other hand, pursues a corresponding but benevolent course with the energy bequeathed to him by the Pitris.

This is the true Spiritualism, of which the heart and soul have been entirely missed by the modern Spiritualists. When the day of the full revelation comes it will be seen that the so-called "superstitions" of Brâhmanism, and of the ancient Pagans in general, were merely natural and psychical sciences, veiled from the profane eyes of the ignorant multitudes, for fear of desecration and abuse, by allegorical and symbolical disguises that modern science has failed to penetrate.

It follows from the foregoing that no Theosophist, whether Gentile or Christian, deist or pantheist, has ever believed in or helped to spread "degrading superstitions" any more than has any other philosophical or scientific society. If some Theosophists—most of them indeed—openly confess their belief in Dhyân Chohans (disembodied men from other preceding Manvantaras), in Pitris (our real, genuine ancestors), and in the hosts of other spirits—mundane, sub-mundane, and supra-mundane—they do no worse than the whole Christian world did, does, and will do. In this they are far more honourable than those who hide that belief and keep it *sub rosâ*. The only difference between the spirits of other societies, sects and bodies, and ours lies in their names and in dogmatic assertions with regard to their natures. In those whom the millions of Spiritualists call the "spirits of the dead," and in whom the Roman Catholic Church sees the devils of the host of Satan, we see neither. We call them Dhyân Chohans, Devas, Pitris, Elementals, high and low, and know them as the "Gods" of the Gentiles—imperfect at times, never wholly so. Each order has its name, its place, its functions assigned to it in Nature, and each host is the complement and crown of its own particular sphere, as man is the complement and crown of his own globes; hence all are a natural and logical necessity in Kosmos.

QUESTIONS AND ANSWERS

H. W.—I cannot tell you with what intense interest and delight I am reading Mr. Judge. The utter beauty and gentleness of his great soul; his deep knowledge and wisdom; his consecration, love, humility, and clear practical teaching. I am getting so much of revelation and help. He is making me feel and think very

differently of Mme. Blavatsky. He is changing much of my thinking and believing. But even with all this, which is so true, I cannot understand how anyone can mention Mme. B.'s name with those of Christ, Buddha, Krishna, &c. Giving her all her dues, which are many as I now see them, she had only attained the degree of advancement or initiation which gave her certain occult powers, among which was the power to be used by, and to communicate with Masters. . . . Surely you do not call Mme. B. a perfected human being? . . . It would astonish me if the T. S. Masters themselves were not regarded as lower in high spiritual attainment than Christ, Buddha, &c., in spite of their great attainment.

Ans. You are concerned about the place of Christ in the Theosophical estimation; well, neither the place of Christ nor that of any of his predecessors is considered at all in the theosophical philosophy, as it has to do with principles and laws, and not with personal appearances. Each student therefore, in applying those principles and laws, has to learn and decide for himself, and in so studying and applying will no doubt change his conclusions many times, as he enlarges his range of spiritual perception.

You must be aware that there are Theosophical students from all religions, and that in the case of each there is a predilection for the founder of the religion into which each was born or adopted. With Buddhists, Buddha is considered to be the highest spiritual entity, and similarly with each sectarian. So, if we are Christians, and have not as yet applied the fundamental principles universally, we are quite likely to imagine that the founder of *our* religion was greater than any other. This attitude of course is just an extension of sectarianism, and has finally to be supplanted by one with a wider grasp of the meaning of "divine incarnations."

The first thing that a Theosophical student should learn is "the origin and source of Theosophy". Theosophy means divine knowledge, understanding and wisdom in regard to the whole of Nature, comprising the spiritual, intellectual, psychical, astral, and physical worlds of being. Those who are the possessors and custodians of this all-inclusive knowledge are known as the Masters of Wisdom, perfected men from past great periods. If so perfected, how could there be any being higher? For perfection is arrived at in no other way than through evolution, and through observation and experience. What is known to us as Theosophy is that portion of Their great knowledge which has been delivered to us by H. P. Blavatsky. Once this is admitted and understood, the question arises as to who and what H. P. Blavatsky was or is. It is an important question, for upon its correct solution depends right appreciation and understanding of the philosophy.

If we admit that Mme. Blavatsky was selected by the Masters of Wisdom as their direct agent, and was herself an ordinary

human being like ourselves, we will have to also admit that all other human beings of the past who were credited with being divine incarnations—Christ included—were also, as such, selected by Masters as their agents; for the Masters of Wisdom are perfected septenary beings, and as such possess all knowledge. Now, if we consider that the Christian Bible, upon which the Christian faith is founded, says of Jesus that "he became in all things like unto us", entering into a body in the physical world, although himself perfected, would it be a great stretch of probability to think of him as one of those Masters? And from this can we not see that all *great* religious reformers might in reality be members of the Great Lodge of Masters, whatever their human appearances or positions might be; each having his particular mission, and each having to adapt his message to the intelligence of the people to whom he came.

If all the incarnations spoken of were those of members of the Great Lodge, how are we to judge of the degree of attainment of any of them? We certainly have no means of doing so; we can only see the differences in kind and amount of work for humanity that the conditions of the time permitted them to do. It would be presumptuous for any of us to say that any one was higher than another. We can however see the different conditions prevailing at each such visitation; we can realize the dogmatism, ritualism and general ignorance that existed at the time of Jesus, and can understand why he could do no more than he did. Jesus made no record himself; all that is recorded—and it is very little of his knowledge and teaching—was written down by his followers according to their understanding. He taught the multitude in parables, but to his disciples he taught the "mysteries of the kingdom of Heaven"; those mysteries are not recorded in the Bible.

Let us contrast the narrowness, ignorance and bigotry of the Jews at the time of Jesus with a period like the present, when communication with all countries is almost instantaneous, and when the world intelligence is within reach of all peoples of the earth. We can thus obtain some conception of the incalculable importance to humanity of an all-inclusive message to the world from the Masters. Can we imagine that this time is a less important one than the time of Jesus? Would we not naturally expect, even with our small wisdom, that a period like ours would require an infinitely greater presentation, and would we expect that such an important mission would be entrusted to an ordinary human being? If so, we have a very poor conception of the heights of power and glory whereon the Masters of Compassion stand. The mission of H. P. B. was not to any one people, but to the world-at-large, and that should tell its own story.

ANCIENT DOCTRINES VINDICATED BY MODERN PROPHECY*

THE German press has recently attempted in numerous editorials to solve what seems a mystery to the ordinary and sceptical public. They feel that they are evidently betrayed by one of their own camp—a materialist of exact science. Treating at length of the new theories of Dr. Rudolph Falb—the editor of the Leipzig "popular astronomical journal," the *Sirius*—they are struck with the faultless accuracy of his scientific prognostications, or rather to be plain, his meteorological and cosmological predictions. The fact is, that the latter have been shown by the sequence of events, to be less scientific conjectures than infallible prophecies. Basing himself upon some peculiar combinations and upon a method of his own, which, as he says, he has worked out after long years of researches and labour, Dr. Falb is now enabled to foretell months and even years in advance every earthquake, remarkable storm, or inundation. Thus, for example, he foretold last year's earthquake at Zagrel. At the beginning of 1868, he prophesied that an earthquake would occur on August 13, in Peru, and it did take place on that very day. In May 1869 he published a scientific work entitled *The Elementary Theory of Earthquakes and Volcanic Eruptions,* in which, among other prophecies, he foretold violent earthquakes at Marseilles, at Utach, along the shores of the Austrian possessions in the Adriatic Sea, in Columbia and the Crimea, which five months later—in October—actually took place. In 1873, he predicted the earthquake in Northern Italy, at Belluno, which event occurred in the very presence of Dr. Falb, who had gone there to witness it himself, so sure was he of its taking place. In 1874, he notified to the world the then unforeseen and quite unexpected eruptions of Etna; and notwithstanding the chaff of his colleagues in science, who told him there was no reason to expect such a geological disturbance, he went to Sicily and was able to take his desired notes on the spot, when it did happen. He also prognosticated the violent storms and winds between the 23rd and the 26th of February 1877, in Italy, and that prediction was also corroborated by fact. Soon after that, Dr. Falb went to Chili, to observe the volcanic eruptions in the Andes which he had expected and predicted two years before and—he did observe them. Immediately upon his return, in 1875, appeared his most remarkable work known as *Thoughts on, and Investigations of, the Causes of Volcanic Eruptions*—and which was immediately translated into Spanish and published at Valparaiso in 1877. After the predicted event at Zagrel had taken place, Dr. Falb was immediately invited to lecture in that city, where he delivered several remarkable dis-

*This article was first printed by H. P. Blavatsy in *The Theosophist* for May, 1881.

courses in which he once more warned the inhabitants of other forthcoming smaller earthquakes which, as is well known, did take place. The fact is that as was recently remarked by the *Novoye Vremya,* he has really *"worked* out *something,* knows *something additional* to what other people know, and is better acquainted with these mysterious phenomena of our globe than any other specialist the world over."

What is then his wonderful theory and new combinations? To give an adequate idea of them would require a volume of comments and explanations. All we can add is, that Falb has said *all he could say* upon the subject in a huge work of his, called *Die Umwälrungen, im Welt All,* in three volumes. In Vol. I., he treats of the revolutions in the stellar world: in Vol. II. of the revolutions in the regions of clouds, or of the meteorological phenomena; and in Vol. III. of the revolutions in the bosom of the earth, or earthquakes. According to Dr. Falb's theory our *Universum* is neither limitless nor eternal, but is limited to a certain time and circumscribed within a certain space. He views the mechanical construction of our planetary system and its phenomena in quite a different light than the rest of the men of science. "He is very original, and very interesting (eccentric) in some respects, though we cannot trust him in everything"—seems the unanimous opinion of the press. Evidently, the doctor is too much of a man of science to be treated as a "visionary" or a "hallucinated enthusiast"; and so he is cautiously *chaffed.* Another less learned mortal would surely be, were he to expound the undeniably occult and cabalistic notions upon the Cosmos that he does. Therefore, while passing over his theories in silence as if to avoid being compromised in the propagation of his "heretical" views, the papers generally add.—"We send the reader who may be curious to fathom the doctrines of Dr. Rudolph Falb to the latest work of this remarkable man and prophet." Some add to the information given the fact that Dr. Falb's theory carries back the "Universal" deluge to 4000 years B. C., and presages another one for about the year 6,500 of the Christian era.

It appears that the theories and teaching of Dr. Falb are no new thing in this department of science, as two hundred years ago, the theory was propounded by a Peruvian named Jorie Baliri, and about a century ago by an Italian called Toaldo. We have, therefore, a certain right to infer that Dr. Falb's views are cabalistic, or rather those of the mediæval Christian mystics and fire-philosophers, both Baliri and Toaldo having been practitioners of the "secret sciences." At the same time—though we have not yet been so fortunate as to have read his work—that calculation of his, in reference to the Noachian deluge and the period of 6500 A. D. allotted for its recurrence, shows to us as plain as figures can speak that the learned doctor accepts for our globe the "Heliacal," Great year, or cycle of six *sars,* at the close and turning point of which

our planet, is always subjected to a thorough physical revolution. This teaching has been propounded from time immemorial and comes to us from Chaldea through Berosus, an astrologer at the temple of Belus at Babylon. Chaldea, as is well known, was the one universal centre of magic, from which radiated the rays of occult learning into every other country where the mysteries were enacted and taught. According to this teaching,—believed in by Aristotle if we may *credit* Censorinus—the "great year" consists of 21,000, odd, years (the latter varying) or six Chaldean *sars* consisting of 3,500 years each. These two decimilleniums are naturally halved, the first period of 10,500 years bringing us to the top of the cycle and a minor cataclysm; the latter decimillenium to a terrible and universal geological convulsion. During these 21,000 years the polar and equatorial climates gradually exchange places, "the former moving slowly towards the line and the tropical zone: . . . replacing the forbidden wastes of the icy poles. This change of climate is necessarily attended by cataclysms, earthquakes and other cosmical throes. As the beds of the ocean are displaced, at the end of every decimillenium and about one *neros* (600 years) a semi-universal deluge like the legendary Bible flood is brought about" (See *Isis Unveiled,* Vol. I., pp. 30-31.)

It now remains to be seen how far Dr. Falb's theory and the old antediluvian teaching mentioned by the author of *Isis Unveiled* agree. At all events, as the latter work antedated by three years, his *Die Umwälrungen im Welt All* which was published in 1881 (but two months ago), the theory was not borrowed from the Leipzig astronomer's work. We may add that the constant verification of such geological and meteorological predictions besides its scientific value is of the utmost philosophical importance to the student of theosophy. For it shows: (*a*) that there are few secrets in nature absolutely inaccessible to man's endeavours to snatch them from her bosom; and (*b*) that Nature's workshop is one vast clock-work guided by immutable laws in which there is no room for the caprices of *special providence.* Yet he, who has fathomed the ultimate secrets of the Proteus-nature—which changes but is ever the same—can, without disturbing the LAW, avail himself of the yet unknown correlations of natural Force to produce *effects* which would seem miraculous and impossible, but to those who are unacquainted with their *causes.* "The law which moulds the tear also rounds the planet." There exists a wealth of chemic force—in heat, light, electricity and magnetism—the possibilities of whose mechanical motions are far from being *all* understood. Why then should the theosophist who believes in *natural* (though occult) *law* be regarded as either a charlatan or a credulous fool in his endeavours to fathom its secrets? Is it only because following the traditions of ancient men of science the methods he has chosen differ from those of modern learning?

ECHOES FROM THE ORIENT

(*Continued*)

XV.

THE Oriental doctrine of reward and punishment of the human Ego is very different from the theological scheme accepted throughout Christendom, since the Brahmins and Buddhists fix the place of punishment and compensation upon this earth of ours, while the Christian removes the "bar of God" to the hereafter. We may not profitably stop to argue upon logic with the latter; it will be sufficient to quote to them the words of Jesus, St. Matthew, and the Psalmist. "With what measure ye mete, it shall be measured unto you again," said Jesus; and Matthew declares that for every word, act, and thought we shall have to answer, while David, the royal poet, sang that those who serve the Lord should never eat beggar's bread. We all know well that the first two declarations do away with the vicarious atonement; and as for the Jewish singer's notion, it is negatived every day in any city of either hemisphere.

Among the Ceylonese Buddhists the name of the doctrine is Kamma; with the Hindûs it is Karma. Viewed in its religious light, it "is the good and bad deeds of sentient beings, by the infallible influence or efficacy of which those beings are met with due rewards or punishment, according as they deserve, in any state of being."* When a being dies, he emits, as it were, a mass of force or energy, which goes to make up the new personality when he shall be reïncarnated. In this energy is found the summation of the life just given up, and by means of it the Ego is forced to assume that sort of body among those appropriate circumstances which together are the means for carrying out the decrees of Karma.

Hence hell is not a mythical place or condition after death in some unknown region specially set apart by the Almighty for the punishment of his children, but is in very truth our own globe, for it is on the earth, in earth-lives experienced in human bodies, that we are punished for bad deeds previously done, and meet with happiness and pleasure as rewards for old merit.

When one sees, as is so common, a good man suffering much in his life, the question naturally arises, "Has Karma anything to do with it, and is it just that such a person should be so afflicted?" For those who believe in Karma it is quite just, because this man in a previous life must have done such acts as deserve punishment now. And, similarly, the wicked man who is free from suffering, happy and prosperous, is so because in a previous existence he had been badly treated by his fellows or had experienced much suffer-

*The Rev. T. P. Terunnanse, High-Priest at Dodanduwa, Ceylon.

ing. And the perfect justice of Karma is well illustrated in his case because, although now favored by fortune, he, being wicked, is generating causes which, when he shall be reborn, will operate then to punish him for his evil-doing now.

Some may suppose that the Ego should be punished after death, but such a conclusion is not logical. For *evil deeds committed here on the objective plane could not with any scientific or moral propriety be punished on a plane which is purely subjective.* And such is the reason why so many minds, both of the young and old, have rejected and rebelled against the doctrine of a hell-fire in which they would be eternally punished for commission of sin on earth. Even when unable to formulate the reason in metaphysical terms, they instinctively knew that it would be impossible to remove the scene of compensation from the very place where the sin and confusion had been done and created. When the disciples of Jesus asked him if the man who was born blind was thus brought into the world for some sin he had committed they had in mind this doctrine of Karma, just as all the Hindûs and Buddhists have when they see some of their fellows crippled or deformed or deprived of sight.

The theory above hinted at of the person at death throwing out from himself the new personality, so to speak, ready to await the time when the Ego should return to earth seeking a new body, is a general law that operates in a great many other instances besides the birth or death of a being. It is that which is used by the Theosophists to explain the relations between the moon and the earth. For, as the moon is held by them to be the planet on which we lived before reaching the earth and before there was any such earth whatever; and that, when our so-called satellite came to die, all the energy contained in it was thrown out into space, where in a single vortex it remained until the time came for that energy to be again supplied with a body—this earth—so the same law prevails with men, the single units in the vast aggregate which is known among advanced Theosophists as the great Manu. Men being, as to their material envelope, derived from the moon, must follow the law of their origin, and therefore the Buddhist priest says, as quoted: "At the death of a being nothing goes out from him to the other world for his rebirth; but by the efficacy—or, to use a more figurative expression, by the ray—of influence which Kamma emits, a new being is produced in the other world very identical with the one who died away," for in this "new being" is held all the life of the deceased. The term "being," as applied to it may be taken by us with some qualification. It is more properly a mass of energy devoid of conscience and crowded with desires of the person from whom it emanated; and its special province is to await the return of the individuality and form for that the new body in which it shall suffer or enjoy. Each man is therefore his own creator under the great Cosmic laws that control all creations.

A better term in place of "creation" is "evolution," for we, from life to life, are engaged in evolving out of the material provided in this *Manvantara* new bodies at every turn of the wheel of rebirth. The instruments we use in this work are desire and will. Desire causes the will to fix itself on objective life; in that plane it produces force and out of that comes matter in its objective form.

XVI.

Very many Western people say that this Oriental doctrine of Karma is difficult to understand, being fit only for educated and thoughtful persons. But in India, Ceylon and Burmah, not to mention other Asiatic countries, the whole mass of the people accept and seem to understand it. The reason for this lies probably in the fact that they also firmly believe in Reïncarnation, which may be said to be the twin doctrine to Karma. Indeed, the one cannot be properly considered without keeping the other in view, for Karma —whether as punishment or reward—could have no actual or just operation upon the Ego unless the means for its operation were furnished by Reïncarnation.

Our deserts are meted out to us while we are associating in life with each other, and not while we are alone, nor in separateness. If being raised to power in a nation or becoming possessed of wealth is called a reward, it would lose all value were there no people to govern and no associated human beings with and upon whom we could spend our wealth and who might aid us in satisfying our manifold desires. And so the law of Reïncarnation drags us into life again and again, bringing with us uncounted times the various Egos whom we have known in prior births. This is in order that the Karma—or causes—generated in company with those Egos may be worked out, for to take us off separately into an unknown hell, there to receive some sort of punishment, or into an impossible serio-comic heaven to meet our reward, would be as impossible as unjust. Hence, no just-hanged murderer absolved by priest or praising Jesus can escape. He, together with his victim, must return to this earth, each to aid the other in adjusting the disturbed harmony, during which process each makes due compensation. With this doctrine we restore justice to her seat in the governance of men, for without it the legal killing of the murderer after condemnation is only a half remedy, since no provision is made by the State for the being hurled out of the body nor for the dependants he may have left behind, and, still further, nothing is done for those who in the family of the murderer survive him.

But the Theosophical sages of all ages push the doctrine of Karma beyond a mere operation upon incarnated men. They view all worlds as being bound together and swayed by Karma. As the old Hindû book, the *Bhagavad-Gîtâ,* says, "all worlds up to that of Brahmâ are subject to Karma." Hence it acts on all planes. So viewing it, they say that this world as it is now conditioned is the

actual result of what it came to be at the beginning of the *pralaya* or grand death which took place billions upon billions of years ago. That is, the world evolves just as man does. It is born, it grows old, it dies, and it is reïncarnated. This goes on many times, and during those incarnations it suffers and enjoys in its own way for its previous evolutions. For it the reward is a greater advance along the line of evolution, and the punishment is a degraded state. Of course, as I said in a former article, these states have man for their object and cause, for he is the crown of all evolution. And, coming down from the high consideration of great cosmic spaces and phenomena, the Theosophist is taught to apply these laws of Karma and Reïncarnation to every atom in the body in *especial* and apart from the total Karma. Since we are made up of a mass of lives, our thoughts and acts affect those atoms or lives and impress them with a Karma of their own. As the Oriental thinkers say, "not a moment passes without some beings coming to life in us, acquiring Karma, dying, and being reïncarnated."

The principal divisions of Karma are three in number. One sort is that now operating in the present life and body, bringing about all the circumstances and changes of life. Of this we see illustrations every day, with now and then strange climaxes which throw upon the doctrine the brightest light. One such is immortalized in India by a building erected by the favored son of fortune, as we would say, and thus it came about. A Rajah had a very strange dream, so affecting that he called upon his soothsayers for interpretation. They said that their horoscopes showed he was required next day to give an immense sum of money to the first person he should see after awaking, their intention being to present themselves at an early hour. Next day the King arose unusually early, stepped to his window, threw it open, and there before him was a chandalah sweeping up the dirt. To him he gave a fortune, and thus in a moment raised him to affluence from abject poverty. The chandalah then built a huge building to commemorate his sudden release from the grinding chains of poverty.

Another class of Karma is that which is held over and not now in operation because the man does not furnish the appropriate means for bringing it into action. This may be likened to vapor held in suspension in the atmosphere and not visible to the eye, but which will fall as rain upon the earth the moment conditions are ripe.

The last chief class is that Karma which we are making now, and which will be felt by us in future births. Its appropriate symbol is the arrow shot forward in the air by the archer.

XVII.

The spirit is not affected by Karma at any time or under any circumstances, and so the Theosophical Adepts would not use the terms "cultivation of the Spirit." The Spirit in man, called by

them *Ishwara,* is immutable, eternal and indivisible—the fundamental basis of all. Hence they say that the body and all objects are impermanent and thus deluding to the soul whenever they are mistaken for reality. They are only real on and for this plane and during the time when the consciousness takes them up here for cognition. They are therefore relatively real and not so in an absolute sense. This can easily be proved from dreams. In the dream state we lose all knowledge of the objects which while awake we thought real and proceed to suffer and enjoy in that new state. In this we find the consciousness applying itself to objects partaking of course of the nature of the experiences of the waking condition, but at the same time producing the sensations of pleasure and pain while they last. Let us imagine a person's body plunged in a lethargy extending over twenty years and the mind undergoing a pleasant or unpleasant dream, and we have a life just of that sort, altogether different from the life of one awake. For the consciousness of this dreamer the reality of objects known during the waking state is destroyed. But as material existence is a necessary evil and the one in which alone emancipation or salvation can be obtained, it is of the greatest importance and hence Karma which governs it and through whose decrees emancipation may be reached must be well understood and then be accepted and obeyed.

Karma will operate to produce a deformed or deficient body, to give in a good body a bad disposition or *vicè versâ;* it will cause diseases, hurts or annoyances, or bring about pleasures and favorable situations for the material frame. So we sometimes find with a deformed or disagreeable body a most enlightened and noble mind. In this case the physical Karma is bad and the mental good.

This leads us to the sort of Karma that works upon the mental plane. At the same time that an unfavorable Karmic cause is showing forth in the physical structure another and better sort is working out in the mind and disposition or has eventuated in conferring a mind well balanced, calm, cheerful, deep, and brilliant. Hence we discover a purely physical as compared with an entirely mental Karma. Purely physical would be that resulting, say from a removal from the ground of fruit peel which might otherwise cause some unknown person to fall and be hurt. Purely mental might be due to a life spent in calm, philosophical thought and the like.

There is in one of the Hindû books a strange sentence respecting this part of the subject, reading: "Perfection of body or superhuman powers are produced by birth or by herbs or by incantations, penances, or meditations."

Among mental afflictions esteemed as worse than any bodily hurt or loss is that Karma from a preceding life which results in obscurity of such a character that there is a loss of all power to conceive of the reality of Spirit or the existence of soul—that is, materialism.

The last field of operation for this law may be said to be the psychical nature. Of this in America we have numerous examples in mediums, clairvoyants, clairaudients, mind-readers, hysteriacs, and all sorts of abnormal sensitives. There could be no clairvoyant according to the Oriental scheme if the person so afflicted, using as I think the proper term, had not devoted much of previous lives to a one-sided development of the psychical nature resulting now in powers which make the possessor an abnormality in society.

A very strange belief of the Hindûs is that one which allows the possibility of a change of state by a mortal of such a character that the once man becomes a *Deva* or lesser god. They divide nature into several departments, in each of which are conscious powers or entities called *Devas,* to put it roughly. Yet this is not so far apart from the ideas of some of our best scientific men who have said there is no reason why in each ray of the spectrum there may not be beings to us unseen. Many centuries ago the Hindû thinker admitted this, and pushing further on declared that a man might through a certain sort of Karma become one of these beings, with corresponding enjoyment and freedom from care, but with the certainty, however, of eventually changing back again to begin the weary round of birth over again.

What might be called the doctrine of the nullification of Karma is an application in this department of the well-known law in physics which causes an equillibrium when two equal forces oppose each other. A man may have in his Karmic account a very unpleasant cause and at the same time a cause of opposite character. If these come together for expression at the same time they may so counteract each other as that neither will be apparent and the equilibrium is the equivalent of both. In this way it is easy to understand the Biblical verse: "Charity covereth a multitude of sins," as referring to the palliative effect of charitable deeds as opposed to deeds of wickedness, and giving a reason for the mediæval knight devoting some of the years of his life to alms-giving.

In the *Bhagavad-Gîtâ,* a book revered by all in India, the highest place is given to what is called *Karma-Yôga* or the Religion of the Performance of Works and Duty, and there it is said: "He who, unattached to the fruits of his actions, performs such actions as must be done, is both renouncer and devotee; not he who kindles no sacrificial fires and performs no ceremonies. He who remains inert, restraining the organs of action, and pondering with his heart on objects of sense, is called a false pietist of bewildered soul. But he who, restraining his senses by his heart and being free from interest in acting, undertakes active devotion through the organs of action, is praiseworthy."

XVIII.

That the doctrine of Karma is unjust, unsympathetic, and fatalistic has been claimed by those who oppose it, but such conclusions are not borne out by experience among those races who believe in

it, nor will the objections stand a close examination. The Hindûs and Buddhists thoroughly believe in Karma, convinced that no one but themselves punishes or rewards in this or any life, yet we do not find them cold or unsympathetic. Indeed, in the relations of life it is well known that the Hindû is as loving and tender as his American brother, and there are as many instances of heroic self-sacrifice in their history as in ours. Some go further than this and say that the belief in Karma and Reïncarnation has made the Hindû more gentle in his treatment of men and animals than are the Europeans, and more spiritual in his daily life. Going deeper into their history, the belief in Karma is found side by side with material works of great magnitude, and whose remains to this day challenge our wonder, admiration, and respect; it is doubtful whether we could ever show such triumphs over nature as can be seen at any time in the rock-cut temples of Hindustan. So it would appear that this doctrine of ours is not likely to produce bad or enervating effects upon the people who accept it.

"But," says an objector, "it is fatalism. If Karma is Karma, if I am to be punished in such and such a manner, then it will come about so whether I will or not, and hence I must, like the Turk, say 'Kismet,' and do nothing." Now, although the Mohammedan doctrine of Kismet has been abused as fatalism, pure and simple, it was not so held by the Prophet nor by his greatest disciples, for they taught that it was law and not fate. And neither is Karma amenable to this objection. In the minds of those who, having vaguely apprehended Karma as applying to one life only, do not give the doctrine its true majestic, endless sweep, fatalism is the verdict. When, on the other hand, each man is seen as the fashioner of the fate for his next fleeting earth personality, there can be no fatality in it, because in his own hand is the decree. He set in motion the causes which will inevitably have certain results. Just as easily he could have made different causes and thus brought about different results.

That there are a repellant coldness and want of tenderness in a doctrine which thus deals out inflexible justice and compels us to forever lose our friends and beloved relatives, once death has closed the door, is the feeling of a few who make sentiment their rule in life. But while sentiment and our own wishes are not the guiding laws of nature, there is no reason even on the sentimental ground for this objection; it is due to a partial knowledge of the doctrine which, when fully known, is found to be as full of opportunity for the exercise of what is dear to the heart as any other theory of life. The same law that throws us into life to suffer or enjoy, as may be deserved, decrees that the friends and the relatives who are like unto each other must incarnate together, until by reason of differentiation of character they cannot under any law of attraction remain in company. Not unless and until they become different do they separate from each other. And who would wish

to be eternally tied to the side of uncongenial relatives or acquaintances merely because there was an accident of birth!

For our aid also this law works well and ceaselessly. "Those whom you help will help you in other lives," is the declaration. In ages past perhaps we knew those who long since have passed up to greater heights. The very moment in the long series of incarnations we come near to where they are pursuing their pilgrimage, they at once extend assistance, whether that be on the material or moral planes. And it makes no difference whether one or the other is aware of who is assisting or who is being assisted. Inflexible law guides the current and brings about the result. Thus the members of the whole human family reciprocally act on one another, forced into it by a law which is as kind as it is great, which turns the contempt we bore in the past into present honor and opportunity to help our fellows.

There is no favoritism possible in nature; no man has any privilege or gift which he has not deserved, either as a reward or a compensation. Looking at the present life spread before our limited vision, we may see perhaps no cause why there should be any such reward to an unworthy man, but Karma never errs and will surely repay. And it not only rewards, but to it solely belong those compensations which we with revenge attempt to mete out. It is with this in view that the holy writ of the Christians says, "Vengeance is mine; I will repay," for so surely as one hurts another so is the certainty of Karma striking the offender;—but let the injured one beware that he does not desire the other punished, for by Karma will he be punished also. So from all this web of life and ceaselessly revolving wheel, Karma furnishes the escape and the means of escape, and by reïncarnation we are given the time for escape.

(*To be concluded.*)

THE PRALAYA OF MODERN SCIENCE*

IF Science is right then the future of our Solar System—hence of what we call the Universe—offers but little of hope or consolation for our descendants. Two of her votaries, Messrs. Thompson and Klansius, have simultaneously reached the conclusive opinion that the Universe is doomed, at some future and not so very remote period, to utter destruction. Such is also the theory of several other astronomers, one and all describing the gradual cooling off and the final dissolution of our planet in terms nearly identical with those used by the greatest Hindu, and even some of

*This article was first printed by H. P. Blavatsky in *The Theosophist* for October, 1880.

the Greek sages. One might almost think he were reading over again Manu, Kanada, Kapila and others. The following are some of the newest theories of our Western *pandits*.

"All the ponderable masses which must have separated themselves at the evolution or first appearance upon the earth from the primeval mass of matter, will reunite themselves again into one gigantic and boundless heavenly body, every visible movement in this mass will be arrested, and alone the molecular motion will remain, which will equally spread throughout this ponderous body under the form of heat . . . " say our scientists. Kanada, the atomist, the old Hindu sage, said as much. . . . "In creation," he remarks, "two atoms begin to be agitated, till at length they become separated from their former union, and then unite, by which a new substance is formed, which possesses the qualities of the things from which it arose."

Lohschmidt, the Austrian professor of mathematics and astronomy, and the English astronomer, Proctor, treating of the same subject, have both arrived at another and different view of the cause from which will come the future dissolution of the world. They attribute it to the gradual and slow cooling off of the sun, which must result in the final extinction of this planet some day. All the planets will then, following the law of gravitation, tumble in upon the inanimate, cold luminary, and coalesce with it into one huge body. If this thing should happen, says the German *savant*, and such a period begins, then it is impossible that it should last forever, for such a state would not be one of absolute equilibrium. During a wonderful period of time, the sun, gradually hardening, will go on absorbing the radiant heat from the universal space, and concentrating it around itself.

But let us listen to Professor Tay upon this question. According to his opinion, the total cooling off of our planet will bring with it unavoidable death. Animal and vegetable life, which will have, previous to that event, shifted its quarters from the northern and already frozen regions to the equator, will then finally and for ever disappear from the surface of the globe, without leaving behind any trace of its existence. The earth will be wrapped in dense cold and darkness; the now ceaseless atmospheric motion will have changed into complete rest and silence; the last clouds will have poured upon the earth their last rain: the course of the streams and rivers, bereaved of their vivifier and motor—the sun—will be arrested; and the seas frozen into a mass. Our globe will have no other light than the occasional glimmering of the shooting stars, which will not yet have ceased to penetrate into and become inflamed in our atmosphere. Perhaps, too, the sun, under the influence of the cataclysm of the solar mass, will yet exhibit for a time some signs of vitality; and thus heat and light will re-enter it for a short space of time, but the reaction will not fail to re-assert itself: the sun, powerless and dying, will again become extinct and

this time for ever. Such a change was remarked and actually took place in the now extinct constellations of the Swan, the Crown, and the Ophiuchus in the first period of their cooling. And the same fate will reach all the other planets, which, meanwhile, obeying the law of inertia, will go on revolving around the extinct sun. . . . Further on, the learned astronomer depicts the last year of the expiring globe in the very words of a Hindu philosopher depicting the *Pralaya*:—"Cold and death blow from the northern pole, and spread along the entire face of the earth, nine-tenths of which have already expired. Life, hardly perceptible, is all concentrated at her heart—the equator, in the few remaining regions which are yet inhabited, and where reigns a complete confusion of tongues and nationalities. The surviving representatives of the human race are soon joined by the largest specimens of animals which are also driven there by the intense cold. One object, one aspiration huddles together all this varied mass of beings—the struggle for life. Groups of animals, without distinction of kinds, crowd together into one herd in the hope of finding some heat in the rapidly freezing bodies; snakes threaten no more with their poisonous fangs, nor lions and tigers with their sharp claws; all that each of them begs for is—life, nothing but life, life to the last minute! At last comes that last day, and the pale and expiring rays of the sun illuminate the following gloomy scene; the frozen bodies of the last of the human family, dead from cold and lack of air, on the shores of a likewise rapidly freezing, motionless sea"! . . .

The words may not be precisely those of the learned professor for they are utilized from notes taken in a foreign language; but the ideas are literally his. The picture is indeed gloomy. But the ideas, based upon scientific, mathematical deductions are *not* new, and we have read in a Hindu author of the pre-christian era a description of the same catastrophe as given by Manu in a language far superior to this one. The general reader is invited to compare, and the Hindu reader to see in this, one more corroboration of the great wisdom and knowledge of his forefathers, who anticipated the modern researches in almost everything.

"Strange noises are heard, proceeding from every point. . . . These are the precursors of the Night of Brahma. Dusk rises at the horizon and the sun passes away. . . . Gradually light pales, heat diminishes, uninhabitable spots multiply on the earth, the air becomes more and more rarified; the springs of waters dry up, the great rivers see their waves exhausted, the ocean shows its sandy bottom, and plants die. . . . Life and motion lose their force, planets can hardly gravitate in space; they are extinguished one by one . . . Surya (the Sun) flickers and goes out; matter falls into dissolution; and Brahma (the creative force) merges back into Dyans, the unrevealed, and his task being accomplished, he falls asleep. . . . Night for the Universe has come! . . . " (By Vamadeva.)

FRAGMENTS*

BY H. P. BLAVATSKY.

IDOLATRY.

THE outward form of idolatry is but a veil, concealing the one Truth like the veil of the Saitic Goddess. Only that truth, being for the few, escapes the majority. To the pious profane, the veil recovers a celestial locality thickly peopled with divine beings, dwarfs and giants, good and wicked powers, all of whom are no better than human caricatures. Yet, while for the great majority the space behind the veil is really impenetrable—if it would but confess the real state of its mind—those, endowed with the "third eye" (the eye of Shiva), discern in the Cimmerian darkness and chaos a light in whose intense radiance all shape born of human conception disappears, leaving the all-informing divine PRESENCE, to be felt—not seen; *sensed*—never expressed.

A charming allegory translated from an old Sanskrit manuscript illustrates this idea admirably:

Toward the close of the Pralaya (the intermediate period between two "creations" or evolutions of our phenomenal universe), the great IT, the One that rests in infinity and ever *is*, dropped its reflection, which expanded in limitless Space, and felt a desire to make itself cognizable by the creatures evolved from its shadow. The reflection assumed the shape of a Mahârâja (great King). Devising means for mankind to learn of his existence, the Mahârâja built out of the qualities inherent in him a palace, in which he concealed himself, satisfied that people should perceive the outward form of his dwelling. But when they looked up to the place where stood the palace, whose one corner stretched into the right, and the other into the left infinitude—the little men *saw nothing*; the palace was mistaken by them for empty space, and being so vast remained invisible to their eyes. Then the Mahârâja resorted to another expedient. He determined to manifest himself to the little creatures whom he pitied—*not as a whole but only in his parts.* He destroyed the palace built by him from his manifesting qualities, brick by brick, and began throwing the bricks down upon the earth one after the other. Each brick was transformed into an idol, the red ones becoming Gods and the grey ones Goddesses; into these the Devatâs and Devatis—the qualities and the attributes of the Unseen—entered and animated them.

This allegory shows polytheism in its true light and that it rests on the One Unity, as does all the rest. Between the *Dii majores* and the *Dii minores* there is in reality no difference. The former are the direct, the latter the broken or refracted, rays of one and the same Luminary. What are Brahmâ, Vishnu and

* This article first appeared in *Lucifer* for August, 1890.

Shiva, but the triple Ray that emanates directly from the Light of the World? The three Gods with their Goddesses are the three dual representations of Purusha the Spirit, and Prakriti—matter; the six are synthesized by Svâyambhuva the self-existent, unmanifested Deity. They are only the symbols personifying the Unseen Presence in every Phenomenon of nature.

Avataras.

"The seven [regions]* of Bhûmi, hang by golden threads [beams or rays] from the Spiritual central Sun [or 'God']. Higher than all, a Watcher for each [region]. The Suras come down this [bear]. They cross the six and reach the Seventh [our earth]. They are our mother earth's [Bhûmi] supporters [or guardians]. The eighth watches over the [seven] watchers."

Suras are in the Vedas deities, or beings, connected with the Sun; in their occult meaning they are the seven chief watchers or guardians of our planetary system. They are positively identical with the "Seven Spirits of the Stars." The Suras are connected in practical Occultism with the Seven Yogic powers. One of these, Laghima(n) or "the faculty of assuming levity," is illustrated in a Purâna as rising and descending along a sunbeam to the solar orb with its mysteries; *e. g.*, Khatvânga, in *Vishnu Purâna* (Book IV.). "It must be equally easy to the Adept to travel a ray downwards," remarks Fitzedward Hall (p. 311). And why not, if the action is understood in its right and correct sense?

Eight great Gods are often reckoned, as there are eight points of the compass, four cardinal and four intermediate points over which preside also inferior Lokapâlas or the "doubles" of the greater Gods. Yet, in many instances where the number eight is given it is only a kind of exoteric shell. Every globe, however, is divided into seven regions as $7 \times 7 = 49$ is the mystic number *par excellence*.

To make it clearer: in each of the seven Root Races, and in every one of the seven regions into which Occult Doctrine divides our globe, there appears from the dawn of Humanity the "Watcher" assigned to it in the eternity of the Æon. He comes first in his own "form," then each time as an Avatâra.

Initiations.

In a secret work upon the Mysteries and the rites of Initiation, in which very rough but correct prints are given of the sacramental postures, and of the trials to which the postulant was subjected, the following details are found:

(1) The neophyte—representing the Sun, as *"Sahasrakirana"* "he of the thousand rays"—is shown kneeling before the "Hiero-

* In every ancient cosmography the universe and the earth are divided into seven parts or regions.

phant." The latter is in the act of cutting off *seven locks* of the neophyte's long hair,* and in the following—(2)—illustration, the postulant's bright crown of golden beams is thrown off, and replaced by a wreath of sharp ligneous spines, symbolizing the loss.† This was enacted in India. In trans-Himâlayan regions it was the same.

In order to become a "Perfect One," the Sakridâgâmin ("he who will receive new birth," *lit.*) had, among other trials, to descend into Pâtâla, the "nether world," after which process only he could hope to become an "Anâgâmin"—"one who will be reborn no more." The full Initiate had the option of either entering this second Path by appearing at will in the world of men under a human form, or he could choose to first rest in the world of Gods (the Devachan of the Initiates), and then only be reborn on this our earth. Thus, the next stage shows the postulant preparing for this journey.

(3) Every kind of temptation—we have no right to enumerate these or speak of them—was being placed on his way. If he came out victorious over these, then the further Initiation was proceeded with; if he fell—it was delayed, often entirely lost for him.

These rites lasted seven days.

On Cycles and Modern Fallacies.

The Hermetic axiom has been made good by astronomy and geology. Science has become convinced now that the milliards of the heavenly hosts—suns, stars, planets, the systems in and beyond the Milky Way—have all had a common origin, our earth included. Nevertheless that a regular evolution, incessant and daily, is still going on. That "cosmic life-times have begun at different epochs and proceed at different rates of change. Some began so far back in eternity or have proceeded at so rapid a rate, that their careers are brought to a conclusion in the passing age. Some are even now awaking into existence; and it is probable that worlds are beginning and ending continually. Hence cosmic existence, like the kingdoms of organic life, presents a simultaneous panorama of a completed cycle of being. A taxonomic arrangement of the various grades of animal existence presents a succession of forms

* See Judges xvi., again, where Samson, the symbolical personification of the Sun the Jewish Hercules, speaks of his *seven* locks which, when cut off, will deprive him of his (physical) strength, *i. e.*, kill the material man, leaving only the spiritual. But the *Bible* fails to explain, or rather, conceals purposely, the esoteric truth, that the seven locks symbolize the septenary physical or terrestrial man, thus cut off and separated from the spiritual. To this day the High Lamas cut off during public consecrations a lock of the hair of the candidates for the religious life, repeating a formula to the effect that the six others will follow, when the "upasaka" IS READY. The lock of hair or tonsure of the Roman Catholic priests is a relic of the same mystery-idea.

† No need of explaining that *Sanjna*—pure spiritual conscience—is the inner perception of the neophyte (or chela) and Initiate; the scorching of it by the too ardent beams of the Sun being symbolical of the terrestrial passions. Hence the seven locks are symbolical of the seven cardinal sins, and as to the seven cardinal virtues—to be gained by the Sakridagamin (the candidate "for new birth") they could be attained by him only through severe trial and suffering.

which we find repeated in the embryonic history of a single individual, and again in the succession of geologic types; so the taxonomy of the heavens is both a cosmic embryology and a cosmic palæontology." (*World Life,* p. 539.)

So much for cycles again in modern orthodox science. It was the knowledge of all these truths—scientifically demonstrated and made public now, but in those days of antiquity occult and known to Initiates alone—that led to the formation of various cycles into a regular system. The grand Manvantaric system was divided into other great cycles; and these in their turn into smaller cycles, regular wheels of time, in Eternity. Yet no one outside of the sacred precincts ever had the key to the correct reading and interpretation of cyclic notation, and therefore even the ancient classics disagreed on many points. Thus, Orpheus is said to have ascribed to the "Great" Cycle 120,000 years' duration, and Cassandrus 136,000, according to Censorinus *(De Natal Die,* Chron. and Astron. Fragments). Analogy is the law, and is the surest guide in occult sciences, as it ought to be in the natural philosophy made public. It is perhaps mere vanity that prevents modern science from accepting the enormous periods of time insisted upon by the ancients, as elapsed since the first civilizations. The miserable little fragment torn out from the Book of the Universal History of Mankind, now called so proudly *"Our* History," forces historians to dwarf every period in order to wedge it in within the narrow limits primarily constructed by theology. Hence the most liberal among them hesitate to accept the figures given by ancient historians. Bunsen, the eminent Egyptologist, rejects the period of 48,863 years before Alexander, to which Diogenes Laertius carries back the records of the priests, but he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that "if they were actual observations, they *must have* extended over 10,000 years" (p. 14). "We learn, however," he adds, "from one of their own old chronological works . . . that the genuine Egyptian traditions concerning the mythological period, treated of *myriads* of years." *(Egypte,* i. p. 15.)

We must notice and try to explain some of these great and smaller cycles and their symbols. Let us begin with the cycle of Mahâyuga, personified by Shesha—the great serpent called "the couch of Vishnu," because that God is Time and Duration personified in the most philosophical and often poetical way.

It is said that Vishnu appears on it at the beginning of every Manvantara as "the Lord of Creation." Shesha is the great Serpent-Cycle, represented as swallowing its own tail—thence the emblem of Time within Eternity. Time, says Locke *(On the Human Understanding)*—Time is "duration set forth by measures," and Shesha sets forth evolution by symbolizing its periodical stages. On him Vishnu sleeps during the intervals of rest *(pralayas)* between "creations"; the blue God—blue because he is space and the

depth of infinity—awakens only when Shesha bends his thousand heads, preparing to again bear up the Universe which is supported on them. The *Vishnu Purâna* describes him thus: "Below the seven Pâtâlas is the form of Vishnu, proceeding from the quality of darkness, which is Shesha, the excellences of which neither Daityas nor Dânavas can fully enumerate. This being is called Ananta [the infinite] by the spirits of Siddha (Yoga Wisdom, sons of Dharma, or true religion), and is worshipped by sages and by gods. He has a thousand heads, which are embellished with the pure and visible mystic sign [Svastika]; and the thousand jewels in his crests *(phana)* gives light to all the regions. . . . In one hand he holds a plough* and in the other a pestle. . . . From his mouths, at the end of the Kalpa, proceeds the venomed fire that, impersonated as Rudra [Shiva, the 'destroyer'] . . . devours the three worlds" (ii. 211).

Thence Shesha is the cycle of the great Manvantara, and also the spirit of vitality as of destruction, since Vishnu, as the preserving or conservative force, and Shiva as the destroying potency, are both aspects of Brahma. Shesha is said to have taught the sage Garga—one of the oldest astronomers in India, whom, nevertheless, Bentley places only 548 B. C.—the secret sciences, the mysteries of the heavenly bodies, of astrology, astronomy and various omens. Shesha is so great and mighty, that it is more than likely he will some day, in far off future ages, render the same service to our modern astronomers. Nothing like "Time" and cyclic changes to cure sceptics of their blindness.

But Occult truths have to contend with a far more blind foe than science can ever be to them, namely, the Christian theologians and bigots. These claim unblushingly the number of years lived by their Patriarchs some four thousand years ago, and pretend to prove that they have interpreted "the symbolic predictions of scripture" and have "traced the historic fulfilment of two of the most important of them"—handling Biblical chronology as reverently as though it had never been a rehash of Chaldæan records and cyclic figures, to hide the true meaning under exoteric fables! They speak of "that history that unrolls before our eyes a record extending over six thousand years" from the moment of creation; and maintains that there are "very few of the prophetic periods whose fulfilment cannot be traced in some parts of the scrolls." *(The Approaching End of the Age.)*

Moreover they have two methods and two chronologies to show those events verified—the Roman Catholic and the Protestant. The first relies on the calculations of Kepler and Dr. Sepp; the latter on Clinton, who gives the year of the Nativity as A. M. 4138; the former holds to the old calculation of 4320 by lunar, and 4004 by solar years.

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* An emblem referring to the "ploughing" and sowing the renewed earth (in its new Round) with fresh seeds of life.

THE NUMBER SEVEN*

A DEEP significance was attached to numbers in hoary antiquity. There was not a people with any thing like philosophy, but gave great prominence to numbers in their application to religious observances, the establishment of festival days, symbols, dogmas, and even the geographical distribution of empires. The mysterious numerical system of Pythagoras was nothing novel when it appeared far earlier than 600 years B. C. The occult meaning of figures and their combinations entered into the meditations of the sages of every people; and the day is not far off when, compelled by the eternal cyclic rotation of events, our now sceptical unbelieving West will have to admit that in that regular periodicity of ever recurring events there is something more than a mere blind chance. Already our Western *savants* begin to notice it. Of late, they have pricked up their ears and begun speculating upon cycles, numbers and all that which, but a few years ago, they had relegated to oblivion in the old closets of memory, never to be unlocked but for the purpose of grinning at the uncouth and idiotic superstitions of our *unscientific* forefathers.

As one of such novelties, the old, and matter-of-fact German journal *Die Gegenwart* has a serious and learned article upon "the significance of the number seven" introduced to the readers as a "Culture-historical Essay." After quoting from it a few extracts, we will have something to add to it perhaps. The author says:—

The number *seven* was considered sacred not only by all the cultured nations of antiquity and the East, but was held in the greatest reverence even by the later nations of the West. The astronomical origin of this number is established beyond any doubt. Man, feeling himself time out of mind dependent upon the heavenly powers, ever and everywhere made earth subject to heaven. The largest and brightest of the luminaries thus became in his sight the most important and highest of powers; such were the planets which the whole antiquity numbered as *seven*. In course of time these were transformed into *seven* deities. The Egyptians had *seven* original and higher gods; the Phœnicians *seven* kabiris; the Persians, *seven* sacred horses of Mithra; the Parsees, *seven* angels opposed by *seven* demons, and *seven* celestial abodes paralleled by *seven* lower regions. To represent the more clearly this idea in its concrete form, the *seven* gods were often represented as one *seven-headed* deity. The whole heaven was subjected to the *seven* planets; hence, in nearly all the religious systems we find *seven* heavens.

The belief in the *sapta loka* of the Brahminical religion has remained faithful to the archaic philosophy; and—who knows—but

*This article was first printed by H. P. Blavatsky in *The Theosophist* for June, 1880.

the idea itself was originated in Aryavarta, this cradle of all philosophies and mother of all subsequent religions! If the Egyptian dogma of the *metempsychosis* or the transmigration of soul taught that there were *seven* states of purification and progressive perfection, it is also true that the Buddhists took from the Aryans of India, not from Egypt, their idea of *seven* stages of progressive development of the disembodied soul, allegorized by the *seven* stories and umbrellas, gradually diminishing towards the top on their pagodas.

In the mysterious worship of Mithra there were "*seven* gates," *seven* altars, *seven* mysteries. The priests of many Oriental nations were sub-divided into *seven* degrees; *seven* steps led to the altars and in the temples burnt candles in *seven*-branched candlesticks. Several of the Masonic Lodges have, to this day, *seven* and *fourteen* steps.

The *seven* planetary spheres served as a model for state divisions and organizations. China was divided into *seven* provinces; ancient Persia into *seven* satrapies. According to the Arabian legend *seven* angels cool the sun with ice and snow, lest it should burn the earth to cinders; and, *seven thousand* angels wind up and set the sun in motion every morning. The two oldest rivers of the East—the Ganges and the Nile—had each *seven* mouths. The East had in the antiquity *seven* principal rivers (the Nile, the Tigris, the Euphrates, the Oxus, the Yaksart, the Arax and the Indus); *seven* famous treasures; *seven* cities full of gold; *seven* marvels of the world, &c. Equally did the number *seven* play a prominent part in the architecture of temples and palaces. The famous pagoda of Churingham is surrounded by *seven* square walls, painted in *seven* different colours, and in the middle of each wall is a *seven* storied pyramid; just as in the antediluvian days the temple of Borsippa, now the Birs-Nimrud, had *seven* stages, symbolical of the *seven* concentric circles of the *seven* spheres, each built of tiles and metals to correspond with the colour of the ruling planet of the sphere typified.

These are all "remnants of paganism" we are told—traces "of the superstitions of old, which, like the owls and bats in a dark subterranean, flew away to return no more before the glorious light of Christianity"—a statement but too easy of refutation. If the author of the article in question has collected hundreds of instances to show that not only the Christians of old but even the modern Christians have preserved the number *seven*, and as sacredly as it ever was before, there might be found in reality *thousands*. To begin with the astronomical and religious calculation of old of the pagan Romans, who divided the week into *seven* days, and held the *seventh* day as the most sacred, the *Sol or Sun*-day of Jupiter, and to which all the Christian nations—especially the Protestants—make *puja* to this day. If, perchance, we are answered that it is not from the pagan Romans but from the monotheistic Jews that

we have it, then why is not the Saturday or the real "Sabbath" kept instead of the Sunday, or *Sol's* day?

If in the "Rámáyana" *seven* yards are mentioned in the residences of the Indian kings; and *seven* gates generally led to the famous temples and cities of old, then why should the Frieslanders have in the tenth century of the Christian era strictly adhered to the number *seven* in dividing their provinces, and insisted upon paying *seven* "pfennigs" of contribution? The Holy Roman and Christian Empire has *seven Kurfursts* or Electors. The Hungarians emigrated under the leadership of *seven* dukes and founded *seven* towns, now called *Semigradyá* (now Transylvania). If pagan Rome was built on *seven* hills, Constantinople had *seven* names—Bysance, Antonia, New Rome, the town of Constantine, The Separator of the World's Parts, The Treasure of Islam, Stamboul—and was also called the city on the *seven* Hills, and the city of the *seven* Towers as an adjunct to others. With the Mussulmans "it was besieged *seven* times and taken after *seven* weeks by the *seventh* of the Osman Sultans." In the ideas of the Eastern peoples, the *seven* planetary spheres are represented by the *seven* rings worn by the women on *seven* parts of the body—the head, the neck, the hands, the feet, in the ears, in the nose, around the waist—and these *seven* rings or circles are presented to this time by the Eastern suitors to their brides; the beauty of the woman consisting in the Persian songs of *seven* charms.

The *seven* planets ever remaining at an equal distance from each other, and rotating in the same path, hence, the idea suggested by this motion, of the eternal harmony of the universe. In this connection the number *seven* became especially sacred with them, and ever preserved its importance with the astrologers. The Pythagoreans considered the figure *seven* as the image and model of the divine order and harmony in nature. It was the number containing twice the sacred number *three* or the "triad," to which the "one" or the divine *monad* was added: $3 + 1 + 3$. As the harmony of nature sounds on the key-board of space, between the *seven* planets, so the harmony of audible sound takes place on a smaller plan within the musical scale of the ever-recurring *seven* tones. Hence, *seven* pipes in the syrinx of the god Pan (or Nature), their gradually diminishing proportion of shape representing the distance between the planets and between the latter and the earth—and, the *seven*-stringed lyre of Apollo. Consisting of a union between the number *three* (the symbol of the divine triad with all and every people, Christians as well as pagans) and of *four* (the symbol of the cosmic forces or elements,) the number *seven* points out symbolically to the union of the Deity with the universe; this Pythagorean idea was applied by the Christians—(especially during the Middle Ages)—who largely used the number *seven* in the symbolism of their sacred architecture. So, for instance, the famous Cathedral of Cologne and the Dominican Church at Regensburg display this number in the smallest architectural details.

No less an importance has this mystical number in the world of intellect and philosophy. Greece had *seven* sages, the Christian Middle Ages *seven* free arts (grammar, rhetoric, dialectics, arithmetic, geometry, music, astronomy). The Mahometan Sheikh-ul-Islam calls in for every important meeting *seven* "ulems." In the Middle Ages an oath had to be taken before *seven* witnesses, and the one, to whom it was administered, was sprinkled *seven* times with blood. The processions around the temples went *seven* times, and the devotees had to kneel *seven* times before uttering a vow. The Mahometan pilgrims turn round Kaaba *seven* times, at their arrival. The sacred vessels were made of gold and silver purified *seven* times. The localities of the old German tribunals were designated by *seven* trees, under which were placed *seven* "Schoffers" (judges) who required *seven* witnesses. The criminal was threatened with a *seven*-fold punishment and a *seven*-fold purification was required as a *seven*-fold reward was promised to the virtuous. Every one knows the great importance placed in the West on the *seventh* son of a *seventh* son. All the mythic personages are generally endowed with *seven* sons. In Germany, the king and now the emperor cannot refuse to stand as god-father to a *seventh* son, if he be even a beggar. In the East in making up for a quarrel or signing a treaty of peace, the rulers exchange either *seven* or forty-nine (7×7) presents.

To attempt to cite all the things included in this mystical number would require a library. We will close by quoting but a few more from the region of the demoniacal. According to authorities in those matters—the Christian clergy of old—a contract with the devil had to contain *seven* paragraphs, was concluded for *seven* years and signed by the contractor *seven* times; all the magical drinks prepared with the help of the enemy of man consisted of *seven* herbs; that lottery ticket wins, which is drawn out by a *seven*-year old child. Legendary wars lasted *seven* years, *seven* months and *seven* days; and the combatant heroes number *seven, seventy, seven hundred, seven thousand* and *seventy thousand.* The princesses in the fairy tales remained *seven* years under a spell, and the boots of the famous cat—the Marquis de Carabas,—were *seven* leagued. The ancients divided the human frame into *seven* parts; the head, the chest, the stomach, two hands and two feet; and man's life was divided into *seven* periods. A baby begins teething in the *seventh* month; a child begins to sit after *fourteen* months (2×7); begins to walk after *twenty-one* months (3×7); to speak after *twenty-eight* months (4×7); leaves off sucking after *thirty-five* months (5×7); at *fourteen* years (2×7) he begins to finally form himself; at *twenty-one* (3×7) he ceases growing. The average height of a man, before mankind degenerated, was *seven* feet; hence the old Western laws ordering the garden walls to be *seven* feet high. The education of the boys began with the Spartans and the old Persians at the age of *seven.* And in the Christian religions—with the Roman Catholics and the Greeks—the

child is not held responsible for any crime till he is *seven,* and it is the proper age for him to go to confession.

If the Hindus will think of their Manu and recall what the old Shastras contain, beyond doubt they will find the origin of all this symbolism. Nowhere did the number *seven* play so prominent a part as with the old Aryas in India. We have but to think of the *seven* sages—the *Sapta Rishis;* the *Sapta Loka*—the *seven* worlds; the *Sapta Pura*—the *seven* holy cities; the *Sapta Dvipa*—the *seven* holy islands; the *Sapta Samudra*—the *seven* holy seas; the *Sapta Parvatta*—the *seven* holy mountains; the *Sapta Arania*—the *seven* deserts; the *Sapta Vriksha*—the *seven* sacred trees; and so on, to see the probability of the hypothesis. The Aryas *never* borrowed anything, nor did the Brahmans, who were too proud and exclusive for that. Whence, then, the mystery and sacredness of the number *seven?*

THE THOUGHTS OF MARCUS AURELIUS ANTONINUS*

I learned from my great grandfather not to have frequented public schools, and to have had good teachers at home, and to know that on such things a man should spend liberally.

Begin the morning by saying to thyself, I shall meet with the busy-body; the ungrateful, arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I, who have seen the nature of the good that it is beautiful and of the bad that it is ugly, and the nature of him who does wrong, that it is akin to me not only of the same blood or seed, but that it participates in the same intelligence and portion of the divinity. I can neither be injured by any of them, for no one can fix on me what is ugly nor can I be angry with my kinsman, nor hate him. For we are made for co-operation, like feet, like hands, like eyelids, like rows of the upper and lower teeth. To act against one another then is contrary to nature; and it is acting against one another to be vexed and turn away.

The soul does violence to itself when it is overpowered by pleasure or pain.

Let the duty which is in thee be the guardian of a living being.

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* This article was first printed by H. P. Blavatsky in *Lucifer* for November, 1890.

AROUND THE TABLE

THE summer has been a strange one for our "Around the Table" Family. There has been no year before this one for the past decade when at some time or another during the heated term we have not all been together as a family at our mountain camp. But this season has been quite different. The camp has been open, to be sure, and always occupied; but some figure has been missing around the fire-place, where every evening the cool mountain air makes a snapping blaze most grateful. Another year the camp will not be opened at all perhaps; or perhaps, if opened, some figure that used to be will be gone forever from the cheerful blaze.

Big Brother is drafted. The Doctor has forgotten approaching age and volunteered for medical service in France. Spinster will go with him, having brushed up her nursing knowledge. Mother and Student are deep in Red Cross work—in which, so far as may be, Mentor has also joined.

It was one evening in August, with Big Brother and Student absent, that "Fate and Free Will" were talked about before the fire-place—and perhaps something then said may be of help to the readers of THEOSOPHY.

"I thought you Theosophists were 'Pacifists' ", said the owner of a neighboring camp who had stopped in on his way from the community mail box.

"Not in the sense in which the word is ordinarily used," answered Mentor.

"No more pacifists than we are jelly-fish," added the Doctor, with a chuckle. "The true Theosophist is first of all a man of action, isn't that so, Mentor?"

"Yes," agreed the latter. "He takes the basis of the Bhagavad-Gita which, as Mr. Judge so truly wrote, tends to arouse two great ideas—first, selflessness, and then, action. The real Theosophist—by whom I mean the man or woman who truly *lives* in accord with the teaching of the Wisdom-Religion, tries in every way to serve all the rest—and this implies *action,* and also *wisdom in action.* The Theosophist *works* for peace, not your peace, nor mine, but universal peace, and while so working, exercises his powers to protect the weak from the strong, the victim from his oppressor whether as between individuals or nations. His active propaganda for peace can be found expressed in the words of Krishna, 'I incarnate from age to age, for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.' "

"But you're speaking of voluntary service," objected the neighbor. "Many who will go to war are drawn into it unwillingly. Fate has a hand in that, so what position can they take?"

"Just what do you mean by 'fate'"? asked the Doctor dryly.

"Why, I hadn't thought," answered Neighbor slowly, "some compelling force, I fancy—call it the force of circumstances, if you like."

Mentor smiled and remarked, "But those circumstances presuppose a *chain* of circumstances and where, and where only in a Universe of Law, could that chain begin?"

Neighbor observed that the discussion was getting "too deep" for him, so Doctor answered, "It must have begun in the thought and action of those who find themselves enmeshed in that chain—always presupposing that this is a Universe of Law."

"Exactly," said Mentor—"in which case what becomes of this 'fate' idea that Neighbor has introduced into an otherwise sensible household?"

There was a laugh at this, in which Neighbor himself heartily joined. "Then you don't consider that the ideas implied in the word 'fate' are true ideas," he remarked, his eyes still twinkling at Mentor's briskness.

"Certainly not," answered the latter, "nor does the man who calls himself a fatalist consider them true ideas either, no matter what he may say about them. For a man's religion is what he actually *does*—not what he *says;* and you will find your 'fatalist' busy as a bee trying to extricate himself from an unpleasant chain of circumstances, or doing his utmost to avert an impending calamity. If he were truly a fatalist he would uncomplainingly submit.

"In fact, in the past seventy years I've met a great many people who called themselves 'fatalists,'" continued Mentor, with a smile, "and they all act in about the same way. Say a calamity impends: when they avert it, they at once claim the credit for the happy outcome—when they are unable to avert it, the calamity is always the workings of 'fate'—and not in the least due to anything done or left undone by a busy fatalist."

Neighbor nodded his head vigorously. "I believe you're right about that," he remarked. "My own experience tallies with yours."

"And isn't the position of the theological Christian, that some event takes place from 'the will of God' just the same in effect as that of the so-called 'fatalist'?" asked Doctor, thoughtfully.

"No different," agreed Mentor, "except that the Christian personifies his 'fate'. Nor does he really believe what he says," continued Mentor, "any more than our 'fatalist' friend. He struggles to shape events—does his utmost in every direction. If he were truly convinced that the will of the God he assumes to worship was engaged in the matter, he could not logically struggle at all."

"Well, then," demanded Neighbor, "to get back to the original question: what *is* it that drives unwilling men into the war?"

"Their own thoughts and acts in the past," answered Mentor, gravely. "Man is a continuing entity. He has existed on this earth, as a human being, many times before this one; he will re-

appear as a physical man many, many times again. Whatever he sows in any incarnation, he reaps either in that life or a life to come. He sows his seeds right here on earth in a physical body; he reaps his harvest right here on earth in a physical body. These seeds are sown—or call them 'causes' set up, if you prefer—always with and through other human beings, or in relation to them; the harvest, or the effects, therefore, are always received from and with others.

"You will see, then, that wars are the effects of causes set in motion, by all the entities concerned, in previous incarnations. If that is clear, then we can at once realize that if any man or woman is, willingly or unwillingly, drawn into or affected by the present war, it is on account of the thoughts and actions of that one in the past."

"He makes his own 'fate,' then, doesn't he," remarked Neighbor, with a nod.

"Exactly," continued Mentor—"there is no outside force compelling us, no outside God. The compelling force is *within,* for within our own nature is the law which compels adjustment."

"Then the youngster who is drafted had better take his medicine cheerfully," said Doctor.

"Yes," agreed Mentor. "He can say to himself, 'In a Universe of Law the law must rule in every thing and every circumstance. That course which is now alone open to me is the result of my thought and action in the past. If I meet this condition cheerfully and willingly do my best under it, I will have made adjustment—and not have to meet it again. If I kick against the pricks, I will be setting in motion a new cause of the same kind, and have to make further adjustment of the same nature.'

"You see, the Power of Choice is always present," continued Mentor—"if nowhere else than in the attitude assumed under the existing condition. 'Power of Choice' is the same thing as 'Free Will'. A man always has it under all conditions. In fact, that might be said to constitute what a man really is: he is the Power to Choose."

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Neighbor went thoughtfully away with his mail. Mother picked up her writing tablet, while the Doctor turned to the medical book he had been studying.

"I wonder if Neighbor really understood and will hand on the true ideas to somebody else," said Spinster as she and Mentor drew closer to the waning fire.

"I wonder," repeated Mentor—and then, with a smile, "If I didn't think so, my Dear, if I didn't *know* that by explanation and repetition the true ideas would at last be understood, and spread and bear fruit in the lives of men—I wouldn't want to be staying here on earth much longer—and you *know* that I want to stay."

ON THE LOOKOUT

White Lotus Day, the commemoration of the passing of H. P. Blavatsky, is observed by Theosophical students the world over. It has been so observed from the first anniversary by those who feel the immeasurable debt of gratitude due to that great Messenger of the Masters, without whose sacrifice there would be no Theosophy or students of Her message. She stands *sui generis,* first, and alone in this commemoration, and the reverence, love and gratitude of Her students are given, unmixed and undivided, on this special occasion. Some animadversion is cast upon this attitude by the official organ of the American section of the Besant society in the following item:

> "White Lotus Day, this year, was an exceptionally impressive celebration at Krotona. Over a hundred attended. A striking thing was that Mr. Judge was remembered at length, as was H. P. B., Col. Olcott and others—striking in this only, that there are those in other bodies who believe our members are always either unkind to, or neglectful of that distinguished pupil of H. P. B. But they do not know. His photograph hangs with the rest in our rooms. Does Mrs. Besant hang in theirs?"

A body which does not rate its understanding, love and gratitude by the number of photographs displayed in its rooms, but rather by the message of Theosophy which H. P. B. brought, has discrimination enough to go direct to the source of that message, and by its photographic presentments leave no room for misunderstanding in regard to the real Teacher. To cumber its walls with presentments of students whose writings and methods are questioned by other students, would only serve to confuse the enquirer. Mrs. Besant is not only a student, but a much younger one than others in the body referred to; it may therefore be understood why neither her photograph nor her writings are placed side by side with those of the Teachers, and why everything that tends to confuse the enquiring mind in its search for Theosophy as it was given by Those who brought it is carefully eliminated, for which the world will sometime be duly thankful.

If there were no other reasons for not placing Mrs. Besant's picture before theosophical enquirers, surely the various tangents that she has led her society into would be sufficient. What has Theosophy *per se* to do with Co-Masonry, the Star of the East, or the Old Catholic Church; how is an enquirer to gain knowledge of the Message called Theosophy in such directions as the above? We consider that we would be recreant to our trust if we furnished anything that would lead enquiring and trusting minds in the wrong direction.

Azoth for August contains a moderate and temperate statement of the ruin which has fallen upon the theosophical society of which Mrs. Besant is the font and *prieu-dieu.* Two classes of readers who most need help benefit least from restatements of unpalatable truth: the superficial and the inattentive who read for the appeasement of their appetites, with no desire to learn or apply; the devotees,—exponents or followers,—who will see, not a statement of the malignant fact of perversion, but a malignant perversion of fact in the statement. The *Azoth* article concludes as follows:

> "All real students of Theosophy will feel, as the writer does, terribly disheartened at this debacle. We can only hope for an awakening to the seriousness of the situation by F. T. S., a setting of its house in order, and a return to the ideals and principles laid down by its old leaders."

All real students will, we have no doubt, coincide with the views thus expressed by "Amru," save in the first sentence of the quotation "Those who are wise in spiritual things grieve neither for the dead nor for the living"; why should any student feel disheartened, terribly or otherwise, at what has happened with Mrs. Besant, with her society, with those of her followers who have given her *"unquestioning* love and devotion?" If the members "are so weak that they need leadership, just as a church needs a pastor"; if they "have given her a blind devotion, an unquestioning obedience, an utter acceptance of her teachings, have set her on a pedestal and worshipped her"—they are but repeating before our eyes the age-old follies of humanity. *They have to learn,* and if they accept in "blind devotion" (read, the credulity born of personal desire) the hearsay statements of Mrs. Besant and others instead of going direct to the "ideals and principles of the old leaders," *i. e.,* the original teachings of H. P. B. and W. Q. J., why should "Amru" or any other real student be any more disheartened than over the like errors of priest and follower in the thousand sects of India and Christendom. The Brahmin, the priest and the pope, theosophically self-styled, who profess to be able to give preferment, exist in response to the everlasting human desire to gain preferment, to get something for nothing. Both reap what they sow. Their nature is not changed by becoming President or F. T. S. in a Theosophical Society. The "Gods" of religion and the "Masters" of Mrs. Besant, with all their paraphernalia are sustained by the self-seeking multitude who seek "spiritual gifts for a price"—or, more modernly speaking, "at a bargain." May "Amru" and all other real students lay aside their disheartenment at the operation of the Law of Karma, and set that Law in operation in a better and more helpful way than by indulging in the "despondency of Arjuna," *i. e.,* let them labor as diligently for the spread and propagation of "the ideals and principles of the old leaders" as Brahmin, priest and pope of the theosophical sects exert themselves for the building up of their "societies."

The National Anti-vivisection Society magazine, *The Open Door,* strikes vigorously against the infamous practices of compulsory vaccination, and in its April issue makes a showing of facts that should have a wide consideration. Scientific investigation and research, being based, in almost every case, upon a purely materialistic conception of life and law, necessarily deals entirely with effects, and sees no incongruity or insanity in seeking the cure or prevention of disease by the substitution of one effect for another. It is the ruinous theory of *post-obits,* spendthrift younger sons discounting with the usurer for present pennies the pounds sterling of a future inheritance—transferred to the consulting-room, the laboratory and the hospital. What is disease but a debt due to nature for abusive or extravagant living? And what, at best, are the vaccines, the serums, the powerful drugs, but renewals at frightful interest of the debt that sooner or later must be paid? In the end, the bankruptcy of the surgeon's knife, or the felon's cell of premature and painful death for our crimes against our own natures. Not so many generations ago physician and patient alike placed their faith in transfusion of blood, in phlebotomy, in the hundred and one now derided and discarded methods and medicines. They forget that those who questioned then, were met only with deaf ears, or with jeers and calumny. What is now laughed at was *then* "the most advanced science," and as such was practised. Even so today. Every disease is the due result of the misuse and abuse of our own powers, functions and faculties in the past. Until this is recognized by the schools and the sufferers alike, and Karma, the law of adjustment spiritually, morally, mentally and physically, is studied and applied, no real diminution of the ills of mankind, physical or metaphysical, can be looked for. Meanwhile, those who oppose with facts and arguments the prevailing practices of vaccinations, vivisections, serums, drugs and nostrums in medicine, in politics, in social economy, and in religion—for the same false basis

that ills can be remedied by a substitution of effects runs through all—are the true pioneers of thought, the true scientific students, whose cumulative efforts aid in making possible the wider spread and adoption of the true basis supplied by Theosophy.

Exactly the same fundamental misconception of life and law on the part of the sufferer and him to whom he flies for healing is evidenced in the books and articles dealing with and purporting to give communications from the disembodied. The sufferings of those who have lost their loved ones in the scourge of war have driven them from the comparatively harmless offices and potions of their religious sect and creed. They who laughed at or derided their ancestors for the superstitions of witchcraft, of demonology, of soothsayers and evil spirits, and who saw in the spiritualistic phenomena naught save the phenomena of gross credulity and gross fraud—now haunt the seance-room, the ouija board, seeking by any and every device to break through the protecting barriers, and assuage their pains with the toxins of *kamaloka,* heedless and deaf to every warning, whether of the obstacles interposed by the unseen Guardian Wall of the Masters, the experience of the past, or the voices of the present. They want surcease. They want to know. They want to experience the occult and the mysterious at first-hand. It is still karma, the workings of the inevitable Law of Compensation on another, deeper, more responsive and therefore more injurable portion of their nature. One phase of the deadly reaction is indicated in an article in the *London Lancet* by Dr. Geo. M. Robertson, an alienist whose repute is almost as wide as that of the publication for which he writes. He deplores the publication of such books as *Raymond*—Sir Oliver Lodge's account of communications received through a medium and believed by him to be from his son, a victim of the war. Dr. Robertson is not a student of Theosophy, but he is none the less an experienced and thoughtful student of afflicted mankind, and he finds these "occult manifestations are symptoms of disease which are duplicated in any mental hospital." He knows of the hundreds and thousands of sensitive and suffering men and women whose very bereavement makes their moral and mental nature peculiarly open to the poison of the seance. He does not know the nature nor the rationale of that poison, but he knows it is poison, for he is every day called upon to treat its victims. Small wonder, then, that he should raise his powerful voice in warning that by his publication Sir Oliver Lodge has advertised this poison, and thus his scientific repute and influence have "accentuated a craze that was tremendous enough before." Just as the man afflicted with obscure and baffling disease grows impatient of the sane advice and alleviating treatment of the practitioner who cannot cure him, and flies to the clutches of the cure-all, the quack and the charlatan, so others, afflicted with mental and moral anguish that their church cannot cure, fall prey to the practicers, students and pretenders of the "black art" of sorcery and left-hand occultism.

What, then, should real students of the Wisdom-Religion do? Shall they, also, pursue investigations similar to those of the medium-hunter, the societies for psychic research? Shall they, also, endeavor to break into the holy of holies and make themselves drunken with the sacramental wine? Shall they make use of such knowledge as they have acquired from Theosophy and set up in business for themselves as dispensers of occult arts, hold seances, seek to go into trances, act as procurers for those who clamor at the door of the Great Mystery? Shall they, in the name of "brotherhood" and "tolerance," spend their time in the reading and advertising of the several psychic roads to perdition? Shall they, in the great and holy name of Theosophy, practise and advise others to practise the steps of the "forbidden path?" Or shall they *point to the Teachings* of Masters, of H. P. Blavatsky,

of William Q. Judge? Let them read Master's words to Mr. Sinnett and his friend in the pages of *The Occult World.* Those words are not vitiated by the fact that Mr. Sinnett himself subsequently took the very path there warned against, believing himself immune from the effects of the causes there spoken for general as well as personal application. Let the students read *Occultism Versus the Occult Arts,* printed by H. P. B. in the pages of *Lucifer,* and reprinted in this magazine (January, 1913). Her words are not vitiated by the fact that under Mrs. Besant's example and leadership, the theosophical society of which she became and has remained the head and dominating force, the very steps were taken and the very results have accrued in Mrs. Besant's society, that H. P. B. so vividly warned against. And so with every organized society, misusing the name Theosophy as Christians misuse and abuse the name and teachings of Christ—*one and all they teach and practise that which H. P. B. and Those for whom She spoke, explained and condemned.* And of the hundreds of minor societies, cults, followings and "teachers," it is almost without exception true, no matter under what name or verbiage they exist and act, that they are all traceable to some person or persons originally students of Theosophy—often members of the Esoteric Section—who ignored, neglected or derided the plain and oft-repeated warnings of the true Teachers to study philosophy and practise ethics, and went aside searching for strange gods in forbidden paths in their impatience to acquire "occult powers." Their first personal psychological experience made them victim of their hallucinations and henceforth there remained for them but one of two resultants—despoiler or despoiled. What was warning to those who revered and obeyed the Teachers, became prophecy in regard to all those who disobeyed the warnings and violated the rules of Occultism and of their own inner being—and the path of the past forty years is strewn with the wreckage of these deluded and deluding victims of the psychic maelstrom into which they were sucked. Had they followed the "lines laid down from the beginning" and had they studied and pointed to the Teachings, following the wise path shown by the Predecessors, they and the world would have been infinitely enriched, and vast useless misery present and to come would have been avoided, for the cause would not have been sown. Occultism is a two-edged sword. Believing in the wisdom, the love and the power of H. P. B. and W. Q. J., and of the Masters whose agents They were, it should be the constant endeavor of all sincere students to study the Message They brought, and point with unwavering hands to the Teachers and the Teaching.

That *rara avis,* a thoughtful observer, writing in one of the newspapers of the phases of human nature disclosed by the great war, comments on the dearth of vision in the leading figures, and quotes Walt Whitman's line: "Produce great men; the rest will follow." We wonder if this observer is aware that Whitman, like Emerson, was more or less a student of the *Upanishads,* and, therefore, rather a prophet than a bard. The quoted line is a half felt, half expressed rendition of the great dictrine of *Avatars,* thus expressed by *Krishna* in *Bhagavad-Gita:*

> I produce myself among creatures whenever there is a decline of virtue and an insurrection of vice and injustice in the world. I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.

Theosophical students do not make as wide and as deep applications of the Wisdom-Religion as they might and should. *Karma* is "the undeviating and unerring tendency to restore equilibrium" where it has been disturbed, and this disturbance of equilibrium in the world of beings (and there is no other world) is due to their changing relations. "There is no action without a being to make it or feel its effects." These actions are those of good beings and bad, of wise and foolish ones. The adjustment of effects to causes, by which the restoration of equilibrium is continued, goes on

momently in each individual, and is not studied. Only when mass adjustments—those culminations which we call catastrophes, personal or collective—occur, is the soul shaken loose from its attachments, and so willing to learn. *Kali-Yuga* is the mass adjustment of the effects of ignorant, selfish and foolish actions to their causes—weak and wicked men. Precisely because of the impending catastrophe now witnessed and experienced of all, did H. P. B. and W. Q. J. sow once more in the world the seeds of the ancient, immemorial teaching of the One Spirit ensouling each and all, of *Karma* and reincarnation, of Masters or avatars. The study of and living by these great doctrines can alone provide the conditions precedent for the incarnation of "great men," as Whitman has it, or *Mahatmas*—Great Souls—in the noble language of the Upanishads. It is for students to assimilate and spread those teachings to the utmost extent of their power, for the *Incarnation* has to be actually mental and moral before it can become physical. If Theosophy does not fecundate the hearts, minds and lives of the students, it is in vain to expect the presence among men of Great Souls.

As with Whitman—Rodin of poets—and Emerson, there is the half sensed perception of contact with the invisible but mighty universe of order and harmony pervading, sustaining and readjusting our visible and discordant world, so also the aroused souls of serious and thoughtful editorial writers of the day are breathing the air of inspiration—prelude, let us hope and believe, to clear seeing and constant expression of the great directive ideas of Theosophy. Another example of this intuitive perception of true Occultism is an editorial article which appeared in the Los Angeles *Times* of July 25, and which we reproduce in full, alike for its going value and its exemplary significance to students in the School of the Masters, who, above all, should be constant observers of the workings of consciousness:

"MEASURE FOR MEASURE."

Back of the cry of English mothers who are demanding air reprisals against the Germans, stronger than the desire of America for justice, more persistent than the despairing wail of outraged, bleeding Belgium, more certain than the advent of that world-liberty for which mother earth is in travail, is the immutable, universal law that silently works through every manifestation of life—the law that binds effect to cause, reaction to action and that hurls the boomerang of retribution back upon the head of him who exacts an unjust tribute. This is the law which, through its natural and perfect action, must bring upon Germany the most terrible punishment ever meted out to an organized body of men and women designated as a nation. "Anger is the basis of the republic," said Plato, but back of the anger of the oppressed are the oppressors, and the father of oppression is selfishness, and selfishness arises from the false assumption that one man may be happy while his brothers suffer. Thus does selfishness react upon itself, the tyrant becomes the slave and the oppressor must feel the hand of oppression before the balance of life can be restored. It is not England, nor America, nor all the Allied nations together, nor the oppressed people and colonies of the German Empire that are responsible for what shall come to Germany as a result of her wholesale murder of thousands of innocent victims on earth and sea and in the air. There is but one avenger, but one rectifier of wrong, but one eternal adjuster, working forever impartially and without feeling, and that is inevitable law. And because that law is inevitable and because it is perfect and because it is remedial Germany must suffer. And that is why the United States was drawn into this war, and that is why , in spite of "conscientious objectors" and pacifists and a whole world that is sick of bloodshed, there can be no peace until to Germany has been meted out justice for wrong, measure for measure,

death for death. The Allies are only instruments in the hand of justice. If they fail to crush Prussian militarism then the people of Germany themselves will do it or later on it will be accomplished through some natural, though awful, means. "But we who had nothing to do with the cause of this conflict, why should we have to suffer?" asks the individual who foolishly imagines that this country could have maintained a state of neutrality. To this question it might be answered: First, how do we know that we had nothing to do with the cause of the conflict? The memory of man is brief, but time and life are eternal, and both religion and science declare that the hours man spends between cradle and grave do not comprise all of his connection with the force and substance of life. We are the descendants of the past; we are the fathers of the future. No individual belongs entirely to himself. Each one belongs to the human race as a whole and must be responsible to the race because of the tie that binds him to his fellow-beings and to that Almighty Power that holds all things in its hand. Then let no man whine or shrink from what must be. Let none imagine that there is exemption for him. Let each man do his best, working or fighting for what he thinks is right, forgetting himself and, with the assurance that justice must triumph, let him wait in patience the coming of peace.

There is a beautifully told little story in the August *Century* built upon Theosophic lines. Much space has been given in *Century's* columns in the past year to stories dealing with the "occult" in varying degrees of triviality and weakness, and it was as refreshing as a midsummer breeze to find "Inside Out," by Laurence Housman. The sub-title reads "The Story of Bunder-Runder the Jail-bird." The scene is by inference laid in India. Bunder-Runder has been consigned to prison for ten years in consequence of sedition. His story is an account of his thought-life in this confinement. His early despair, when as said, "through his brain his thoughts went weeping from place to place; round and round wearily they went, beating a high-road for grief to travel by." Then there dawns in him a brotherly sympathy for the lives imprisoned in the stone that form his walls and at last his thought takes him out in the sunshine where "the streams are rushing down from the hills; the frogs are singing in the marshes, and the rice fields are beginning to look green."

And after that he knew his prison no more. Walls could not shut in his thought, and in his thought he lived, free. In his thought he lived, happy, kindly forgiving all that had seemed harsh and unjust in his life, filling the very atoms and lives in the atmosphere with this beneficence.

His jailer reported him to the Governor.

"Bunder-Runder," he said, "is always making more noise than he has any right to. From the way he sings, Sahib, you would think he was at a festival or at a wedding or at a rich uncle's funeral. I can't cure him of it; I've left him without lights and I've left him without food, and still he goes on. It's not reasonable unless he is planning some way by which to escape."

After three years of prison life they found Bunder-Runder dead; sitting on the floor of his cell, with his legs crossed, and all about him garlands of flowers, which when touched, faded away, leaving a strange fragrance. The jailer and the Governor were afraid. "People are afraid of things they do not understand," Mr. Housman says, which sounds very like the theosophical statement that "Fear is the full expression of ignorance."

It is a sign of the changing times to find so much Eastern thought in a magazine of the West. The little Allegory is full of the teaching that was brought by H. P. B. and W. Q. J. In particular it is good in these times to see the idea brought forward that injustice, fear, revenge, all that makes for unbrotherliness, only exists because our thoughts go round and round along the worn old ruts of conditioned existence.